BOSTON

RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER-OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. & Vol. IX.

SATURDAY, JANUARY 10, 1824.

Terms, \$\$3,00 a year, payable in 6 months, To Agents, every } or \$2,50 a year, if paid in advance. 11th copy gratis.

HISTORICAL.

From the Boston Daily Advertiser.

THE REVOLUTION OF THE GREEKS. is three preceding numbers an attempt has an made to furnish a connected historical mith of the Greek Revolution. Nothing has andmitted into it, but what subsequent events he proved to be true, or what has been acknowhere proved to be true, or what has could be be so, by foreign prints, unfriendly to be Grecian, and every other free cause. The destruction of Scio in April, 1822, is certainly the not calamitous event which has occurred in this malmost any other war, and its details are of a thre to excite emotions of a permanent and weful cast. Since the account of this event, the Daily Advertiser of Tuesday, Dec. 2, we have had an opportunity of consulting the French danuate for the year 1822, in which the history of the campaign of that year is given, in the most apple and authentic manner. In the account of the destruction of Scio, there are some affecting particular which deserve to be mentioned. Af-

particular which deserve to be mentioned. After relating the principal incidents of the landing of the Tursi on the island and of the catastraphe, which immediately ensued, the writer continues:

"At length the flourishing, the opulent Scio, the paradise of the Greeks, had ceased to exist.— The charming country seats, which rendered its remarkable, among all the islands of the iralicelago, the beautiful edifices in the town, the academy, the library, the noble cathedrals of Saint Anargyrosto, of Saint Vietor, of the Aposhis, eighty-six churches, and more than forty villages, had been consumed by the flames. There maised at Scio on the 16th of May, (thirty-five lays after the Turkish landing) only the Catholic, sared at the solicitation of the Consuls, and in underging of their haired for the Consuls, nderation of their hatred for the Greeks; and isw thousand wretches, escaped from massacre, al concealed in the mountains. Fifteen or tweny thousand succeeded in making their escape in the islands of Samos, Tine and Hydra. More has twenty-five thousand had been put to the sword, drowned, and burned, or had died of fatigue, had starved to death, or perished of diseases each from the infection of an annual factor the infection of an annual factor. caught from the infection of so many bodies lying is the streets. All the rest were reduced to slave-According to the registers of the Turkish Custon House, there had been up to the 25th of May, 1822, FORTI-ONE THOUSAND individuals entered al that office to pay duties as slaves sold. After the first dictates of avarice were satisfied, fanatical nulmans were seen to buy these miserable Christians, for the purpose of exercising all the reassects of cruelty in putting them to a lingering death. The port was filled with transport vessels, who which were driven indiscriminately, and tied with ropes, young girls, ladies of wealthy familes and their children, to be carried to the slave-

markets in Asia. Many of these unhappy persons fied in agonies of horror at what they had alreaty suffered or saw too plainly before them. Those the altempted by starvation to procure their rete, were forced with blows to take food. Mayoung women, lately the boast and ornament he city, found the means, by stabbing each ther, to escape the fate which awaited them.nany months the market of Smyrna was fill-M with goods of various kinds, clothing, and vahable furniture from the sack of Scio, sold in lots with their late owners. This recital, continuous the ch author, will make our readers shudder; but principal features of it are from an eye witthe under the eyes of a Pacha, and who is hally unfavorable to the cause of the Greeks. have presented but a feeble sketch of the

All attempts to enter into the secret miseries of lastrophe like this must indeed be feeble .bin, put to the sword, empaled, drowned, burn-sun, put to the sword, empaled, drowned, burn-sud hazed: and for ud hanged: and forty-one thousand mothers, to pice:—sold to Turks, a name that carries and indignities in the sound, sold to the lic markets to be despatched by caravans to ha, to Bagdad, and to Arabia; ladies, (of whose er we have seen several, the wives and its of respectable Greek merchants, in difparts of Europe) dragged with ropes about acks into the Turkish transport ships: icenes form an amount of suffering, of exme, insupportable suffering, on which the mind with difficulty bring itself to dwell. It will Reabered that the Tunisian and Algerine ons formed a part of the Turkish fleet. Aknows something of these wretches, for fixens have been chained by the neck to Ricelbarrow in their fortresses. By the ac-Greeks was pursued by none with greater then than by these enemies of the human and when their own ships were filled with o be transported from the delightful islof Scio to Algiers and Tunis, neutral vessels an, Italian, English, were chartered and tled with fellow christians, sold into slavery the Barbary coast. In Constantinople the Barket was filled with Sciotes; nay, on rethere the intelligence of the events that island, not only were the ten hostages so, but Sciote merchants who had been for this in the capital, were shot at in the streets describe in the streets. and by the Janissaries. These things passed ord Strangford's eyes, they were mentioned Stilish Parliament, the noble English spied at the recital of such horrors. But un anticy the British prime minister was shock-at the thought of " interfering with the internal act from a work published at Leipzig in 1821, ming an account of the excesses which took is Constantinople at the time when the Pawas hung. It was our intention to make fact from it, but the tortures inflicted by naries on the Greeks who fell into their tak then whether it is not the right, may, by of the civilized nations of the earth to in and rescue a civilized, a christian people, hands of these wretches? Is it not too in inult on the age, to see all the powers of in, are one, leagued together, and pouring amins into araies into every weak and decrepid state, hates an effort to improve its institutions, unserpresent that the peace of Europe is in those Decrepancy of the property of the peace of Europe is in the peace of Europe is in the peace of Europe in the peace of Europe is in the peace of Europe in the peace of Europe is in the peace of Europe in the peace of Europe is in the peace of Europe in the peace of Europe is in the peace of Europe in the peace of Europe is in the peace of Europe in the peace of Euro from Revolutionists; and yet see these dealates upholding the Turkish despotism ckening cruelties which it exercises over itants of one of the fairest portions of the But the Greeks, we are told, are pirates been, and deserve no better.—What, and robbers, that send one hundred oung men annually, to the different Uniof western Europe? Pirates and rob-a, in one of their islands, had a library felding one thousand dollars annually, a sore than can be said of any city, town, is the United States of America? Pi-robbers, who, almost with the Turkish or facir necks, published the Constitu-

tion of Epidaurus? That the numerous islets of the Archipelago, especially in a time of war, may be the covert of freebooters, Greeks as well as others, we are not disposed to deny. It was so in the time of Thueydides, and of Julius Caesar, and will probably be so always. It is so in other parts of the world. We have heard it hinted that everal American citizens have engaged in piratiseveral American citizens have engaged in pirati-cal adventures in the West Indies, and on the coasts of the Spanish Main, and the gulf of Mexi-co, of late years. Is the American nation a horde of pirates and robbers? The Greeks, it is further said, are divided among themselves, they fight and pillage each other. We know they have had their dissentions in Council, and we think it by no means improbable, (though we, have seen no proof of the fact) that bands of the different races, that have been thus unexpectedly different races, that have been thus unexpectedly brought in arms into contact with each other, maybrought in arms into contact with each other, may have had their fallings out, and perhaps come to blows. But there is not any trace of any wide spreading and serious division of Councils. We have read all the intelligence of any note, that has been published from Greace, since the war began, and the can venture to assert that there has been no degree of such an alumning dissention or division of opinion, as that which prevailed between the tories and patriots throughout the whole of our revolutionary war. There have been no scenes like the cartings, and the tarrings and featherings of Boston; no Councils like the "Vermont Council of Safety," with its birch seal; we have not perceived that any thing at all like the Newburgh letters has made its appearance from head quarters; not a Grecian General has aimed, like Arnold, to betray to the Turks the most ed, like Arnold, to betray to the Turks the most important fortress in the Morea; one of the inlands, it is said, has refused to confer on the general government the power of laying a tax, which is no more than Rhode Island did in 1722; in short, there is no trace of any division of parties among them, and while Neapolitan patriots take to their heels, at the sound of an Austrian drum, and Castilian patriots, bribed by French gold, shout for the "Absolute King," the Greeks, rising from a state of slavery, without an ally, a government, an army, a treasury, or a navy, have stood undivided and undismayed, and gallantly fought through three campaigns; each campaign bringing down the Turks in greater force, and sending them back more signally defeated. In 1821, the Turks were in some measure taken to disadvantage. They had Ali Pacha on their hands in Albania; and 150,000 Russians in Bessarabia, ready to cross the Pruth. It was not remarkable that under these circumstances, the Turks should be able to send no overwhelming force into the field against the Greeks. In 1822 Ali Pacha was no more, and the Russian army was withdrawn. The Turkish army penetrated with irresistible force into the Morea, but in six weeks was beaten back. This we were told, however, was because the Persians had fallen upon the eastern frontier, and the Pacha of Acre had revolted. In 1823 the Pacha of Acre makes his submission, the Persians make peace; the Turks have no enemy to divide with the Greeks the weight of the blow, and yet the latter have, for the first time, gone to meet the Ottoman host, and

RELIGIOUS.

not a Turkish army has been able to reach the

DOMESTIC MISSIONS

ing communication; and he will excuse the liberty we have taken, to abridge considerably the "copious extracts" he had marked. The whole sermon posseses an excellence which places it above any commendation of our'sand it is not pleasant to us to cut it in pieces :but it has been long before some portion of the public, and we do not feel warranted to fill large space in the Recorder with matter of this kind, when we have on hand many original communications and much religious intelligence. We will only add, that the Copy right of this sermon is not secured, a fact which our correspondent probably noticed.

Mr. Estron,—I have been much interested in a sermon, preached by the Rev. Dr. Beecher, at the installation of the Rev. John Keyes, to the pasteral care of the Church in Woolcot, (Con.) It is a sermon of no ordinary merit, and demands the candid and prayerful attention of ministers and churches throughout New-England. It troats particularly of the waste places of Zion in Connecticut, and the duty of building them. With vers little alteration, the whole sermon will apvery little alteration, the whole sermon will apply to the desolutions of the church in Massachusetts. This subject has within a few years greatly affected the minds of the pious and benevolent, and has given rise to the "Massachusetts Domestic Missachusetts Domestic Missachusetts Domestic Missachusetts Domestic Missachusetts Domestic Missachusetts tic Missionary Society," which has already been instrumental of arousing a number of feeble and discouraged churches, from almost the slumbers of death, to life and energy in support of the Gospel, and which promises much aid in building the
wastes of this Commonwealth, and loudly calls
for the patronage of those who can be touched
at the woes and wants of such as are destitute
of the visited existence of the Gospel. It has of the stated ordinances of the Gospel. It has been thought, that some extracts from the sermon would be useful in exciting the attention of the public to this subject, which magnifies in importance the more it is contemplated. The text is happily selected. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations many generations. Isaiah 61: 4. After a short introduction, the author proposes to consider, 1. The causes of these desolations. 2. The means of restoring them. 3. The motives to immediate exertion for that purpose.

EXTRACTS. "The immediate causes are, evidently, the difference of religious sentiment and worship, which prevails, connected with a criminal indifference to the institutions of the gospel.

"There is not, in the state, a town or parish,

unable to support the gospel constantly, and with ease, provided all the families in the limits of were of one heart, and of one way to serve the Lord. But the property, in many societies, is divided between three or four different denominations, beside a part, which the love of money, and indifference to the gospel withdraw, wholly, from the support of divine institutions. The consequence is, the decline, and, in some cases, the entire subversion of that religious order which our fathers established.

tire subversion of that religious order which our fathers established.

"But, by what causes has this change been accomplished, in the religious opinious and habits of the people? The fathers of Connecticut came here on purpose to establish, and perpetuate that religious order which is, still, the prevailing order in the State. They were united in their views of doctrine and discipline; were strongly attached to the religious order they had established; and with singular wisdom provided for its perpet-

uity. Believing godliness to be profitable to the life that now is, and ignorance and irreligion to becrimes against the State, they required every society, by law, to support the gospel, and every family to contribute its proportion and attend statedly upon its ministrations.

"In the formation of a new settlement of not more

than twenty families, a minister, a meeting-house, and a school-house, were deemed as indispensable

and a school-house, were deemed as indispensable as their own dwellings.

"Thus organized, for more than a century Zion was a city compactly builded, and friends and foes might, with different emotions, "go round about her, and tell her towers, and mark her bulwarks, and consider her palaces." By what causes, then, have these changes been accomplished? The most efficacious are, doubtless, remote, have operated silently and slowly, and produced their results at periods so distant as almost to elude observation. to elude observation.

"A remote cause of our present wastes, is to be

"A remote cause of our present wastes, is to be found in a very great declension of vital piety in the churches, which took place many years ago. For more than one hundred years, the pastors and churches of Connection were strictly evangelical; but at length, different views concerning doctrine began to prevail. Those precious doctrines, which are the power of God to salvation, were, of course, first omitted, and at length openly opposed. The consequence was, that "the love of many waxed cold, and the ways of Zion mourned, because few came to her solemn feasts."

"Alarmed at the declining numbers of the church, and the corresponding increase of the unbaptised, our fathers, with pious intent, doubtless, but with a most unwarrantable distrust of God, and dependence on human wisdom, intro-duced what has since been denominated the half-

duced what has since been denominated the half-way covenant.

"According to the provisions of this anomaly in religion, persons of a regular deportment, though destitute of piety, might be considered as, in some sense, church members, and offer their children in baptism, without coming to the sacramental sup-per; an ordinance, for which religion was still deemed indispensable. The practical effect was, that owning the covenant, as it was called, be-came a common, thoughtless ceremony, and bapcame a common, thoughtless ceremony, and bap-tism was extended to all, who had either sufficient regard to fashion, or to self-righteous doings, to ask it for themselves, or for their children. As to the promises of educating children in the fear of the Lord, and submitting to the discipline of the church, on the one hand, or of watchful care on the other, they were alike disregarded, both by those who exacted, and by those who made

"Others, alarmed by the same declension of num-bers, in the visible church, and leaning equally to their own understanding to provide a remedy, discovered, as they imagined, that grace is not necessary to the participation of either ordinance, that there is but one covenant, the condition of which might be moral sincerity, and that the sacrament of the supper, like the preaching of the gospel, might be numbered among the means of grace for the conversion of the soul. With these views, the doors of the church were thrown open and all the congregation, who could be, were per-

"These innovations in discipline, though resisted by many churches, and not introduced without considerable agitation, became at length, in some shape, almost universal throughout New England. The consequences were, what might be expected where singers are complessed. drawing near to God with their mouth, while their heart is removed far from him, and their fear towards him is taught by the precepts ofmen. They were the annihilation of church discipline, and the prevalence of self-righteous Arminian feelings, and opinions, mingled with the disjointed remains of evangelical doctrine. Without an absolute rejection of the doctrines of grace, the preaching, and the feeling, and the practice, to a great ex-tent, were, "do and live." Good works, and the use of means, occupied the foreground, while the Holy Spirit waited, at humble distance, to accomplish the little which remained to be done, as the reward, or promised consequence, of antecedent well doing. So alarming had this declension of vital piety become, in the days of Cotton Mather, as to occasion the memorable prediction, Mather, as to occasion the memorable prediction, that in forty years, should it progress as it had begun, convulsions would ensue, in which churches would be gathered out of churches;—a prediction, afterwards signally verified. For in the year 1740, it pleased the God of our fathers, to visit the churches of New England by the special agency of the Holy Spirit. But this joyful event, which commenced the restoration of evangelical doctrine and discipline, and planted the seeds of those revivals, which still prevail, was, through the weakness of some and the wickedness of may, made the occasion of evils, which are felt to ny, made the occasion of evils, which are felt to this day.—I allude to the opposition which was made to this work of God, by the unconverted, made to this work of God, by the unconverted, the formal and the timid; the prejudices it excited against a learned ministry, and the standing order, the intemperate zeal it enkindled, the separations it occasioned, which reut many churches, and laid the foundation for that diversity of religious opinion and wership, which has so unhappily enfeebled some churches, and brought others to

"As another cause of debility and desolation may be noted the defections occasioned by the restoration of evangelical doctrine and discipline.—
The revivals of 1740 were the commencement of a reformation, which has brought us back, with few exceptious, to the doctrines and discipline of them. our fathers. A change so great, however, and so contrary to human depravity, fortified by custom, was not to be accomplished without resistance.

"Another cause of desolation, more limited in its operation, but not less disastrous in its effects. where it has operated, has been, the timid policy of forbearing to preach plainly those doctrines which offend, and of shrinking from a vigilant, efficient discipline in the church, lest these things schoold interrupt the peace and endanger the stability of the congregation.

schoold interrupt the peace and endanger the sta-bility of the congregation.

"A later cause of decline and desolation, has been the insidious influence of infidel philosophy. The mystery of iniquity had in Europe, been ope-rating for a long time. The unclean spirits had commenced their mission to the kings of the earth to gather them together to the battle of the great day of God Almighty. But when that mighty convulsion took place, which a second time burst open the bottomless pit, and spread darkness and dismay over Europe, every gale brought to our shores contagion and death. Thousands at once, breathed the tainted air and felt, at once, the fe-ver kindle in the brain. A paroxysm of moral

places. The usual result has been, the settlement of a minister, upon an incompetent salary, with the expectation that he will support himself, in part, by his own exertions. The result has usually been, what might have been anticipated, the habit of worldly care and exertion, which necessity began, becomes sometimes, a confirmed habit of worldlines, to which the ministry becomes entirely a secondary consideration. Gain is substituted for godliness, and preaching the gospel becomes a convenient auxiliary in the system of accumulating money. The man has become a thriving farmer, an able schoolmaster, a sagacious speculator, but has long since ceased to be a faithful minister of Jesus Christ.

"The Society, which by a trifling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have, by their injudicious parsimony, frittered away their strength and brought themselves to desolation—have dug their own grave, & lie down in it to awake no more. One half the time of a minister, who devotes his whole time to his appropriate work,

no more. One half the time of a minister, who devotes his whole time to his appropriate work, would be more efficacious to build up a declining society, than all the scraps of time, which any man compelled to support himself in part, can possibly rescue from the toils and cares of worldly avocations.—The success of a minister depends much, under God, upon the state of his mind and heart—a mind disciplined by study, and a heart warmed by action in his blessed work: a state of mind and heart which cannot be preserved amid the distractions of cares, and the din of ed amid the distractions of cares, and the din of business, and which cannot be commanded for im-

mediate use, the moment he sits down in his study, or steps from the world into his pulpit.

"It would be far better, that two feeble societies should unite in the competent support of one man, where it can be done, commanding between them the whole time, and all the talents of their pastor, then to realens hath a minister mithautits and than to prolong in both a ministry, without its ap-propriate duties and blessings, until both are brought to desolation."

(To be Continued.)

From the Pittsburgh Recorder.

UTILITY OF PREACHING TO CHILDREN. The following interesting facts are related with great simplicity. Our readers may rely upon the truth of the narrative. At the request of the Editor, it was prepared for publication in the Pittsburgh Recorder. It deserves the serious atten-tion of all our readers—more especially ministers of the Gospel, many of whom, with ourselves, will, in the perusal, doubtless feel reproved for want of attention to the immortal interests of the rising generation.

AN INTERESTING TOUR.

About a year ago, I was on business travelling about 100 miles from the place of my residence. I preached at the town of M——, on the Monday after a communion in that place, and had an apafter a communion in that place, and had an ap-pointment for preaching in the evening about ten miles distant. I was informed by the minister of the place that I should be accompanied by a wo-man, who lived on my way; that she had lately joined the church, and in conversing with the ses-sion, had mentioned me as the instrument of her first awakening. On our way she related to me the circumstances with much feeling. I had been at her father's house about twenty-three years be-fore. She was then a little girl. I conversed with following I visited the school where she was, talked and prayed with the children; said she was much affected at these times, and the impressions never entirely left her mind, till she obtained a hope of her interest in Christ. I dined at her house, (her husband not being at home,) and she went with me to the place of meeting in the evening. My spirit was refreshed with her conversa-tion. After sermon I told the people that if they would stay, I would speak a short time to the children present. They soon collected round me. informed them of the danger of living in sin, the necessity of a change of heart, &c. enjoined upon them obedience to their parents, a careful ob-servance of the Sabbath, and a punctual attendance on the ordinances of religion, particularly prayer. A number of them were much affected as also some of the people present: and especially the woman mentioned above, was bathed in tears. I asked these little children if they wished reli-gious people to pray for them?—They answered affirmative. I told them some of us might soon die: perhaps we should pray before we part-ed, & asked them if they wished for that? to which they again replied that they did.—These little lambs were there commended to God in prayer, and we parted likely to meet no more in this

This, with me, has become a favourite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion; and I seldom or never made the attempt without seeing some apparent good effects, not only on the children, but their parents and others present. I am well persuaded there should be more attention paid to this class of our hearers than has been generally bestowed on them. They are not likely to be much profited on them. They are not likely to be much profited by our common discourses delivered to adult per-sons; but a few plain truths spoken pointedly to themselves, collected together, will be attended to, and probably long remembered: and who knows but the Hearer of prayer, when his people are collected together, and with one heart units in prayer for these lambs of the flock, may confer upon them the blessings of his grace, and gather them into his kingdom?

But I intended to relate some other occurrences that look place on my tour. On the part more

that took place on my tour. On the next morn that took place on my tour. On the next morning I set out on my journey, and about the middle of the day called at a house to inquire the road.— A man came to the door who knew me, though I did not know him, & said I must go with him; he lived half a mile from that place; that he would feed my horse, and his wife would get my dinner. I complied with his kind invitation; when I entered the house the woman anywared much more feed my horse, and his wife would get my dinner. I complied with his kind invitation; when I entered the house the woman appeared much moved. I asked her what she knew of me! she said I had called at her father's house, 23 years ago, when she was a little girl, and had conversed with her—that my observations made an impression on her mind, which she never lost; that she had sometimes seen me since and often wished to converse with me, but had not an opportunity. I inquired what was now the state of her mind, and she replied, that for some years past she had had a comfortable hope of an interest in Christ; had become a member of the church about 6 years ago, 4 still thought that my conversation with her when a child, was of special benefit to her soul. I well recollected my calling at her father's house and talking with her, though I never heard of hear the account the gave, after what had passed the day before; but was still more supplied at what occurred on the day following.—When travelling, about the same hour of the day, I met a woman

"The last cause which I shall mention is the remedy, which has, too often, been applied, to rescue declining congregations and raise waste places. The usual result has been, the settlement of a minister, upon an incompetent salary, with the expectation that he will support himself, in part, by his own exertions. The result has usually been, what might have been anticipated, the habit of worldly care and exertion, which necessity began, becomes sometimes, a confirmed habit of worldlines, to which the ministry becomes entirely a secondary consideration. Gain is substituted for goddiness, and preaching the gospel becomes a convenient auxiliary in the system of accumulating money. The man has become a thriving farmer, an able schoolmaster, a sagacious speculator, but has long since ceased to be a faithful minister of Jerus Christ.

"The Society, which by a triling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have, by their injudicious parsimony, frittered away their strength and become the raise to desalation.

her horse, and went back with me to her house, (the distance of about two miles) observing that she could perform her errand on another day.

Those who have travelled in a strange land, may form some idea of the feelings of my mind after meeting with these interesting formales, huaring their accounts of what God had done for their souls, and receiving the favours which they conferred on me. I could not help thinking of Paul, when he met with his Christian brethren: he thanked God and took courage. What a glorious place must heaven be, when all the redeemed shall meet together, and severally tell the interesting story of the way the Lord has brought them thither, and the means and improvements he has used for their conversion, sanctification and comfort.

When I conversed with those three little girls, they were living more than one hundred miles from each other. Finding them unexpectedly in another country, and hearing their statements, suggested to my mind some reflections which I trust have been useful to me, and perhaps may be

to others.

How many opportunities of being useful to youth or children have passed since that time, that I have wholly neglected!! and many of those children and youth I shall never see again till I meet them at the bar of God!! This cutting reflection often recurred to my mind. Knowing that these seasons or opportunities for usefulness cannot be recalled, I have resolved, and by the grace of God, have been enabled in some degree, to live up to the resolution, that when I am hospito live up to the resolution, that when I am hospitably received into a house, and treated as a minister of Christ, I will not leave that family without dropping some word of instruction, advice, or exhortation, especially to children. This I consider as a matter of great importance; and it is with deep regret, that I reflect on my former neglect of this duty; and I cannot but feir that some of my brethren are living in the same neglect. of my brethren are living in the same neglect.—
The office of a gospel minister gives a man, who wishes to do good, a great advantage; and if he be faithful, he may spread a sayour of religion

wherever he goes.

Perhaps this little narrative may full into the hands of some, who have lately entered into the work of the Gespel ministry. Permit one who has passed his youthful days, affectionately to call your attention to the situation of children. Remember what the prophet foretold of the Messish, that he would gather the lambs with his arms, and carry them in his bosom. In the days of his flesh, he took little children in his arms and blessed them: and now in heaven, he exercises a compassionate ters is, " Feed my lambs." You have given your selves up to the service of God in his church. In what way then can you better glorify your heavenly Father, than by following the example and obeying the command of the blessed Jesus? And we are to remember, that if we neglect our duty, and do not use those excitements to piety, among young people and children, to which our office binds us, and opportunities afford; we not only do no good, but we do much harm. A uninister may appear to good advantage in the pulpit; he may preach well; but if in his intercourse among his people, or where he may travel, he ma-nifests no special concern for the salvation of children and youth, he degrades his office; he discourages and sinks the spirits of the pious; and those who are destitute of grace, become more hardened and careless. This is an awfully soemn case; and although I be found speak against myself, I must say, that the minister, who against myself, a must say, that the mineter, who gives himself up to the world, converses only on politics, and the concerns of this life generally, is a dead weight on the Church of God: and in-stead of promoting the cause of piety, he proves a great hindrance to the progress of religion, so far as his influence extends. But not only ministers should be engaged in instructing and exhorting the rising generation; but parents and Christians the rising generation; but parents and Christians in general can do much in this way, if they embrace the opportunities, which God, in his providence, affords; and without their concurrence, ministers can do comparatively but little.—May God awake all his ministers and people to a suitable concern from the rising generation! and may the Lord have mercy on the children and youth of our day that they may be raised up a generative. our day, that they may be raised up a generation VIATOR. to praise him!

for the preyention of pauperism in New-York, on the 19th December, a resolution was carried for the establishment of a House of Refuge for Juvenile Delinquents in the city of New York. The object of the institution is the reformation of children and youth who have been convicted of crimes. After having suffered the penalty of the law, they are to be received into this institution and furnished with the means of moral and religious instruction.

Monumental Engraving.—We have seen this morning a highly finished and beautiful engraving commemorative of the death of the gallant Commodore Perry, drawn and executed by Miss E. C. Brenton, of Newport, R. I. and engraved by W. H. Bassett and A. Willard. It represents the "The American Eagle lamenting the death of Perry. His family at the Monument. Religion reclining upon the Cross and administering consolation. Liberty within the Temple of Fame, laying his sword upon the alter and the Frigate in which Perry sailed, returning with colours at half mast." The engraving is published by subscription for the berreft of the female artist or rather for that of four orphan children of one of her brothers, left to her protection. Who will refuse an appent like this? The price to subscribers is Manapent like this? The price to subscribers is Manapent like this?

Payable on delivery.—A. J. Statesman.

Vaccination.—A gentleman who has visite many houses in different parts of Philadelphia, surprized at the many families among the uniformed part of the community, who will not submit to vaccination. The objection does not arise much from fear of the consequence of the voluntes disease or a want of confidence in the edicace the protection ascribed to it, as from a practice belief that "what is to be, will be."—Phil. General confidence in the confidence of t

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DES BROWS,

the 26th ult.

Condensed for the Boston Recorder, from the Missionary Herald for January.

BOMBAY MISSION.

From the joint letter of the Missionaries, dated Jan. 6, 1823, we make the following extracts, which will be acceptable to our readers.

Method of preaching the Gospel. We still continue our usual method of address ing the gospel to the people, by the way side, in the field, at their houses, and in their assemblies. Besides this, we avail ourselves of opportunities of making regular appointments, in various places; sometimes weekly, sometimes daily, and some-times twice a day. Sometimes we deliver written discourses. At others, we read, and explain, and endeavour to apply the Scriptures. The number of hearers is various, from ten individuals to two er three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable.

Various Encouragements. The Jews in this region, though they are not numerous, naturally excite much of our interest Our Jewish school teachers, and compassion. and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man,& be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favor of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others indeed, some of every class, Hindoos, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel.

Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. We cherish the hope that, through Divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil.

[To the foregoing account, which is given by all the missionaries, it is deemed proper to subjoin the following statements, draws from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.]

I have had no serious indisposition since my return to my station, though my former strength has never been recovered. I have not passed my time in so sedentary a manner as I was accustomed to do. I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gos-

This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they never saw before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice, and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an inter-course which must be continued for years. Let a Hindoo, or Mussulman, settle in New-York, or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of people, whom I had not been able to visit before. Many who were once shy, cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

Tannah is a very large and growing town, and, with all the region round about is wholly given to idolatry. No breath of the spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the highways and hedges, my heart burning with the ardent hope that God was about doing great things here, and often have I returned with a heavy heart, saying, our hope is lost. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us souls for our hire. We are satisfied with the portion he has given us, though, like A-braham in Canaan, we have no inheritance except by promise.

PALESTINE MISSION.

Letter from the Missionaries at Malta.

Malta, Oct. 13, 1823.

Dear Sir,—Agreeably to your exhortations we have endeavored to push forward the business of the Press as fast as possible; and all the information that has come to us from different quarters, has contributed to augment our hopes concerning the extensive and permanent utility of this printing establishment. Among Roman Catholics, our Tracts are not likely, at present, to find a very extensive circulation; but even here, the field is not so limited as it once was: but among the Greeks the field is as wide as their nation, and we are not aware that any obstacle of magnitude lies in the way of circulating among them as many Tracts as we please. It will probably be interesting to you to know what Tracts we have printed, and for your information made the following list.

for your information we send the following list.

Tracts. Edition. Lang. Pages.
Dairyman's Daugh. 2d ed. 2000 Greek. 115
Negro Servant, 500 do. 31
Payson's Add. to Mariners, 1000 do. 22
Short Prayers for every day
in the week, 500 do. 70
A Tract on Redemption, by
Dr. Naudi, 500 do. 72
Sixtees Short Sermons, 1000 do. 48

Progress of Sin,
The Traveller and Yourself, 1000 do.
Life & Martyrdom of John
Baptist,
On Eternity, 2d ed.
The Young Cottager, an ed. 1000 pgs. do.
The Shepherd of Salisbury
Plain,
William Kelley.
Dairyman's Daughter,
William Kelley.
Sound do.
William Kelley.
Sound do.
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Progress of Sin, Traveller and Yourself, 500 do do.

500 do. do.

Payson's Address to Marriners, 2d ed.

We have now in the Press a Spelling Book in Greek, which will make a volume of about 160 pages of the same size as the Tracts we have sent you. This Spelling Book we are printing for the Rev. S. S. Wilson, of the London Missionary Society, for which he is to pay us the prime cost. The edition is 1000, of which we take 200. The work was compiled by Mr. W., and in our opinion is well adapted to promote the interests of the Greeks. We hope the Board will approve of this

[From the following paragraph it appears, that two of the brethren expected soon to leave Malta for Palestine. From all that has come to the knowledge of the Committee, this resolution seems to have been wisely taken.]

From the favourable representations of Mr. Fisk, from Jesusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend therefore to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

Letters from Palestine. [We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 27th of June, when they left the city for a temporary residence on Mount Lebanon. Wolff remained at Jerusalem. At Saide (Sidon) they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jew's Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Berrout, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21,) at Antoora, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way, for a Mission House, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer.

[The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq. the other to Mrs. W. who it will be remembered were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, Mount Calvary, May 7th 1823.

How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Saviour poured out his soul unto death and finished the work of man's redemption! Here the arms of everlasting leve were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed or be lost forever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also from want of pure water. All this however, I as it were forgot the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs.

Fisk and Wolff, just one week before the passover which we celebrated together on the anniverrary of that sorrowful night, when our Lord was betrayed into the hands of sinners and when he agonized in the garden of Gethsemane.

agonized in the garden of Gethsemane.

We partook of the sacrement in a little upper room on Mount Calvary, where I lodge. Some of the bread and wine which you presented me on parting at Paris and which I had preserved till my arrival here, we used as the emblems of that body which was broken and that blood which was shed, for the remission of sins.

From the letter to Mrs. W. we can make only one extract.

Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would also add Bethany, the the town of Martha, Mary and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—" Even thine alters, O Lord of hosts, my King and my God."

CHEROKEE MISSION.

Tour of Rev. Mr. Butrick.

During the last winter, Mr. Butrick penetrated further into the northeast parts of the Cherokee nation, than he had ever been before. We shall now give several extracts from his journal.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel, interpreter, and brother David Saunders, who is our guide to Mountain Town, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's.—He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbours come and spent the evening with us. The chief thinks they should all believe if they could have the Gospel explained to their understanding.

[At Ta-go-i, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the peo-

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inbabitants, full Cherokees; and none that I know of, able to speak or understand English. O will the Lord remember them, and by some means bring them to a knowledge of his great salvation. After breakfast in company with brother Thomas' uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene, I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds.

[The mission here mentioned, is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was Soti. The first day, the travellers went about twenty miles to Long Town, where they staid over night. The following is an account of their next day's journey.]

Tuesday, 18. Soon in the morning we set of for Otter Town, where Soti's father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. went forward with trembling steps, sometimes crawling on my hands and feet. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and in about three hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon, at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbours came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Speut the morning in conversation with Soti's father, a very old man. After breakfast we all kneeled before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayers & singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his a bility and willingness to save all who come to him. After this we sung and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing &c. We attended prayers as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families and but one individual that I know of, able to speak Enelish. After breakfast and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high though steeper for a short distance. About 10 o'clock we arrived at brother J. Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner having spent about two hours with them we set out for Long Town. The mountain and the path generally were very bad, so that we did not arrive at the place where we had appointed a meeting until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people however thought the meeting was to be that night; and a numerous assembly met at the council house and about 9 o'clock sent for me. I told them that by an arrangement with the chiefs I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased and all was still.

After singing and prayer I spoke to them in substance nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief with a distinguishing dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming till after 9 o'clock. We then commenced the services, having I should judge, near 200 hearers. As they were ignorant of the first principles of religion I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a mail in a sure place, and may their souls be saved in the last great day.

Saturday, 22. Soon in the morning returned to

Saturday, 22. Soon in the morning returned to our dear brethren in the mission. During this tour I have seen hundreds of Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools.

[On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries, visited amother Indian village, ten or twelve miles from the station, and soon afterwards returned to Brainerd through a part of Tennessee. The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper

corner of South Carolina. The Baptist mission has

been established there for several years.

[The following description of eligible places for the establishment of local schools was drawn by Mr. Butrick, in the course of the year past, after a better acquaintance with all parts of the Cherokee country, than any other of the missionaries has been able to gain.]

"As I was riding from Hightower to Taloney, I reflected on the most snitable places for local schools.

My feelings would lead me to place Tsi-yo-he, or Otter Town, first. This town is about 100 miles N. E. from Taloney; joining North Carolina. It is fenced in by almost impassable mountains; but contains a beautiful tract of land, sufficient to support a great number of inhabitants. It contains think, between one and two hundred families. These dear people, in general full Cherokees, and ignorant of the English language, are in a very destitute and affecting situation. Their white neighbours in North Carolina, are hostile to them. And further, the old chief expressed a public and earnest desire to have some one teach them constantly the great things of religion. This town is thirty or forty miles N. E. from the Baptist mission. Almost all the relatives of our dear brother John Arch, live in that place. One or two large towns over the mountain might also be benefitted by the instruction.

2. Ta-go-e, twenty-five or thirty miles this side of the Baptist mission, and about forty miles No E. from Taloney. Here are two large towns, Tago-e and Hemp-town, so situated that both might be accommodated by one school. These pool people are in a miserable situation. They have o black smith nearer, I believe, than Taloney of the Baptist mission; unless the settlements in Georgia may be a little nearer. A poor man, while we were there, broke his axe, and went with us on foot to the Baptist missson to get it mended. This town lies on a most beautiful river of the same name; but called Amo-yi after it passes through the mountain to its junction with the Hiwassee, a little above the agency. This, I think, is about the darkest part of the Cherokee nation.

3. Turnip-Mine-Town, about eighteen miles N. E. from Taloney. Within a short distance of this town, are several others, which might all be benefitted by a school and religious instruction here.

4. Pinelog, about half way between Taloney and High-tower. This town on a creek of the same name, contains many inhabitants, and a beautiful tract of land.

5. Beaver-dam, ten or twelve miles from Turnip Mountain, south of the Coosa river; or Cedar Creek town, twelve miles south of Beaver-dam.—This last mentioned town lies near a settlement of Creek Indians, who would doubtless be benefitted by their proximity to a school.

6. Turkey-Town, bounded on one side by Alabama and on another by the Creek line, about twenty or twenty-five miles from the Creek settlements, coutaining many inhabitants, and a most beautiful tract of land. Here the Path-killer, the Boot, who is Creek interpreter, and many other chiefs, live. Here we could have frequent intercourse with the Creeks, and, by means of the Boot, give them much religious instruction. The Boot, though a Cherokee, is yet one of the chiefs of the Creek nation: attends their councils; and has great influence with the people. He is frequently visited by the chiefs and hunters of that nation, with whom we could converse and thus spread the knowledge of divine things thro' that dark land.

7. Frog-town, or, as generally called Brooms town.

8. Aumuchee, fifteen miles west of south from Mr. Hick's, on the path leading to Turnip mountain. I mention this place on account of the great anxiety of the people last spring to have a school. There are ten or twelve families, and a beautiful tract of land.

9. Mouse-Town, or Bushey head's settlement. This is a very important settlement, though not in as entire darkness as the others.

10. Spring-Town, on the north side of the Hiwassee river, fifteen or twenty miles above Co-

[From a summary of Mr. B.'s labors, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country and held about one hundred and fifty meetings with the people. At these meetings he either preached of expounded some portion of Scripture; or stated & explained some of the leading doctrines of the Bible; or repeated the history of our Lord's sufferings and resurection. He found the natives peculiarly attentive, and in no case was he interrupted by improper conduct. He visited eight large villages, where the Gospel had never been heard before.—In his opinion, two evangelists might be well employed in that part of the nation which extends from Otter Town to High-tower, one hundred and thirty-five miles, in a southwesterly direction, and from the Cherokee eastern line to Coosawaytee, about sixty miles. This territory contains more

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than half the Cherokee population.]

SATURDAY, JANUARY 10, 1824.

DR. WOODS' LECTURE ON QUOTATIONS.
"The objection to the Inspiration of the Evangelists and Apostles from their manner of quoting texts from the Old Testament, considered in a Lecture, delivered Sept. 2d, 1823, in the Theological Seminary, Andover. By LEONARD WOODS, D. D. Published by the Students."

The objection is thus stated. "The writers of the New Testament make quotations from the Old Testament incerrectly; that is, the quotations do not exactly agree with the passages which are meant to be quoted. The writers sometimes apply the texts quoted to subjects entirely different from those to which they were applied by the original writers. Sometimes texts are both quoted incorrectly, and applied to a wrong subject, in the same instance. In many places, the writers quote as predictions, texts which were not intended to be predictions. Such mistakes, the objector says, are utterly inconsistent with the supposition, that the writers were divinely inspired."

All that Dr. Woods proposes to accomplish in

the lecture, is to bring distinctly before the students, the principles on which the proper solution of the difficulty rests, and to adduce as many instances of quotation as may serve to illustrate and confirm those principles. He begins with the texts, which are thought to be quoted as predictions, and which are represented by the Evangelists as being fulfilled. He first remarks, that the manner of quoting now referred to does not necessarily imply that the passage quoted is a prediction, or that it is regarded as such by the writer, who quotes it. The quotation may be used to denote a mere comparison of similar events, to signify that the thing spoken of answers to the words of a Prophet. It may be cited in the way of illustration. This is the universal practice of good writers, and the writers of the New Testament were under the influence of the same reasons as other writers, to quote in this manner. They had few books, and they held the Scriptures in the highest reverence. They were in the habit of consulting their sacred books, with earnest and devout attention; so that they imbibed the very mode of thinking and the mode of speaking, there exhibited.

What then is the design of these quotations, in the New Testament, where it is evident no prediction is concerned. "It is the enforcement of

some religious truth, or the illustration of some is portant fact. A Quotation in any case, manifest answers such a design, if the words are milet express the thing intended, though used original for another purpose; or if without such exact me ableness, in the words, some general principle is volved in the original use, was the such as the which is involved in the quotation."

The passages in Matt. ii. 15, and Matt. ii. 17, 18, and Matt. xv. 7, 8, 9, are given as example.

This practice of quoting for the purpose of the

tration is perfectly conformable to commen me tice. What is more common than to illustrate the truths and duties of religion by a familiar citation of Texts. The writers of the new Teament make quotations in the same way with we another respect; that is, they frequently apply texts of Scripture in a very different manar from that in which they were originally applied. For example in our confessions to God we use the words of David in the 51st Psalm. "Aries thee, thee only have I sinned and done this evin thy sight."

The frequency and propriety of this manner of making quotations might be illustrated by a reference to our practice, in regard to the classic For example if we would show, that we think necessary to guard very watchfully against a enemy especially when he proffers kindness, we make a quotation from Virgil; Timee Danaes edona ferentes. Ifeas the Greeks even when the offer presents.

But it is said that Matthew quotes a sentena from the Old Testament, which is not to a found there. Matt. ii. 23—"And Jesus came and dwelt in a city called Nazareth, that it might be fulfilled which is spoken by the Prophets, He shade called a Nazarene." No such passage is found in the Prophets, therefore, the quotation is supposed to be sufficient to prove that Matthew makes a mistake, and of course was not under the infallible guidance of the Spirit.

"But such a supposition may, on farther inquiry, appear without any sufficient grounds. Indeed, think this passage may furnish a happy illustration of the principle, on which quotations are frequently made.—Nazareth, and those who dwelt there were in the time of our Saviour, held in general contempt; as appears from John 1. 46; vii. 52. other places. To be called a Nazarene was to fore, to be disgraced,—to be represented as the and despicable. It is admitted that the Proposition of the P nowhere used the particular expression conce Christ, which is found in Matthew. In their de it might have been no mark of reproach; so the had they used the phrase then, it might not he conveyed the meaning intended. But did to not in various ways foretell that the Mena should be despised? that he should be reproached as base and contemptible, & treated with inst And was not this the same, as was afterwards nified by his being called a Nazarene? Was this a summary way, and a very forciole way expressing the very thing which was predict And must we not consider the fact of his have lived for a time, with his indigent parents, is despised a place as Nazareth, and thus coming bear the name of a Nazarene, as at least own complishment of the various predictions repr ing the reproach and contempt which were to upon him ?"

It has been thought that the writers of the Me Testament quote not only imperfectly, but instructly. As 2 Cor. vi, 18. "And I will be a ther unto you, and ye shall be my sons and dupters, saith the Lord Almighty." No passaged actly like this can be found in any part of the Corestament.

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"This manner of quotation must, I think, pear perfectly just, if the same paternal love faithfulness, which had been exercised in the of Solomon, was in fact exercised towards. Corinthian Christians; and if this was what Apostle meant to declare. And who can have doubt of this? Surely God did not promise parallel kindness towards Solomon, exclusively of ers, or as a singular thing in his administration of the second of the second of the promise as securing to him that same faithful affects and care, which God had exercised towards obedient children in every preceding age, and on which they might always rely, as it finds from the immutable perfections of his nature. Cording to this view, the animating, consistently, which the Apostle meant to declare to the corinthians, was this;—The unchangeable of the corinthians of the cor

be my sonz and my daughters.""
Upon the same principle, the Apostle 1373 to Hebrew Christians; "Be content with things as ye have; for God hath said "I mile er leave thee, nor forsake thee." God said originally to Joshua. The Apostle uses it fit encouragement of the Hebrews.

In the same way we see how it was suitable the Apostle to quote several passages of path passages from different parts of the Old Tement, as he does in 2 Cor. vi, 16, 17. As is in the same manner we continually quote the same manner we continually quote to the continual of the

"What then is the conclusion to which are brought, in regard to that whole chan quotations which have now been considered, which have been supposed to furnish as unswerable objection to the inspiration of New-Testament writers? It is this; masely that the obvious design of the writers was, illustrate and enforce divine truth; and that did this in a manner, which is in itself peries just and proper,—which was very common their day,—which prevails to a great extent the present day, and which, springing as it do the present day, and which, springing as it do the present day, and which, springing as it do the present day, and which, springing as it do the present day, and which, springing as it do the old Testament for this purpose, and in manner, can no more be objected to the imparance, can no more be objected to the inspiration of the Apostles, than their using human that guage, or their endeavoring to impress disgrage, or their endeavoring to impress disgrage, or their endeavoring to impress disgrage, or their endeavoring to impress disgrage.

NEW-HAMPSHIRE STATE PRISON.

Expense of the Establishment.—Six year when the number of prisoners was very little when the number of prisoners was very little receipts more than four thousand dollars.

expenditures have been regularly diminishing expenditures have been regularly diminishing the last year, when the prison gave an income the state of two hundred dollars.

Salaries of the Officers and Guard.—The Warden receives eight hundred dollars; the dependent two hundred; two superintendents hundred and forty dollars each; four centing one hundred and twenty dollars each. They except the warden, receive their board as a continuous of their compensation.

The present as

of their compensation.

Number of the Prisoners.—The present a ber is sixty. The number has been diminish several years, till recently, while the popular of the state has been increasing and the have not been essentially aftered, so that the have not been essentially aftered.

less frequent in New Hampshire; but within the ast year, the number of convicts has increased, though not rapidly. The present number of prisoers, however, is small in proportion to the popplation of the state, compared with the number in Massachusetts and Connecticut. The population New Hampshire is nearly half as great as the population of Massachusetts, and it differs very pipulation the population of Connecticut. The number of prisoners in New Hampshire is 60; in Muschusetts 308; in Connecticut about 90. We should be indebted to some of our corresponhale for an exhibition of the probable causes of

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his disproportion. Number of Females in the N. H. Prison .- It was some time since stated in the public papers, as matter of congratulation and surprise, that there was not one female convict in the prison of Kentucky. There is not one in the prison of New Hampshire, and there has been but one in the last

Employment of the Prisoners. - They are employed mostly as stone-cutters and smiths. In the mith's shop there are six men, beside the superintendent; and the income from this part of the prison is one hundred dollars per month. This is the most profitable branch of their business.

Regulations of the Prison .- The Warden is almy with the prisoners, exercising a most watchid superintendence, except when absent from towa, which is but seldom, and then for a little im. Every morning and evening, after the prismen are assembled for breakfast and supper, before they receive the food, the Warden reads the arieures to them. When he first entered upon the daties of his office, he prayed with them, but her sent him an anonymous letter, in which they equested him not to pray with them, for they mold not willingly hear one pray whom they often saw inflicting punishment on their companons, Prayer with them was therefore discontinued. Reading the Scriptures has never been omitted. Other opportunities of religious instruction .-The Rev. Dr. M'Farland, of Concord, preaches in the prison once in two Sabbaths. Each cell is furnished with a Bible. Religious tracts are given as often, and in as great numbers as the warden sees to be useful.

The School house .- A pleasant and convenient room is furnished with wood and oil, with books and paper, -in which, those who are auxious to learn, and who are obedient and industrious, are admitted as a reward for good conduct; while the other prisoners, during the long winter eveaings, are confined in their narrow cells, without light or fire. There have been several instances a good improvement in reading and writing, ameg those who were ignorant of both.

Hows of service .- The prisoners are taken from their cells as soon as the centinels can see them distinctly from the wall-and, except those who an admitted to the school, are confined again son after sunset.

Regulation of the cells .- Three only are confinelligether, and great care is used to separate jumile from old offenders.

Punishments .- Stripes and the solitary cell, are noigh. The former of these is seldom used, and the latter not frequently. The solitary cell in the prison of New Hampshire, as in that at Philadelphia, has never failed to subdue the most obduhte and malignant offender. In the Pennsylvaat prison it has proved effectual, in a short time, and it has generally in the New Hampshire pri-Ma. Three days are seldom necessary. In one se however, at Concord, a convict remained acorrigible fourteen days; and in another, a outh of seventeen, thirty-five days. The particuan of this case, as stated by the Warden, are worthy of being preserved, but they must be omitted. Instances of Reformation .- As the New Hampthe prison is one of the best regulated in the Vaited States, and as it is believed to be the only which it a source of revenue to the state, we should expect in this, if in any prison, to find some adances of refermation. There have been such istances. One prisoner became a good man, and chibited a life of piety till he was released. He busince proved by his virtuous conduct, that the aformation was real, and he is now a respectable alabitant in N. Hampshire, having been lately restored to the rights of citizenship. A few other intages of a similar kind have occurred; but the sidence of reformation has not been so clear.

RELIGIOUS SUMMARY.

Manuchusetts Meliorating Society .- It was menfored last week, that a committee had been apinted, in consequence of Mr. Simon's exertions, draight the Constitution of a Jews Society in haton. The adjourned meeting was held on Friby eneaing of last week, and was well attended. The Throne of Grace was addressed in an appropriate and fervent prayer, by Mr. Simon. The Constitution was then discussed, and with

a allerations adopted. The name of the tiety is given above. This name was chosen, ause it was thought important that there should a Society in Massachusetts, which might beseabond of union between the Churches and different denominations, in their exertions to note the salvation of the Jews.

The terms of membership are one dollar annuifteen dollars, at one time to constitute a ther for life; thirty dollars at one time to conthe a Clergyman, and fifty dollars to constilea Layman, a Director.

The Constitution also provides, that if the Amean Meliorating Society shall admit three of the of the Massachusetts Society, to be Diden ex oficio of the American Society, then the schuetts Society, by a vote of the Directors, become Auxiliary to the American Society. e following gentlemen were elected Officers, A.T. BALDWIN, D. D. President; S. H. Waland S. V. S. Wilder, Eaqs. Vice-Presidents; S. E. Dwight, Cor. Secretary; Rev. F. Way-Rec. Secretary ; Wm. Ropes, Eaq. Treasur-Directors, Rev. Elijah Hedding, Rev John an, D. D. Rev. Samuel Green, Rev B. B. er, Rev Wm. Jenke, Rev W. Fay, Rev D. 9, Col. Joseph Jenkins, Dea. Josi. Salisbury by Homes, J. Tappan, Eaqs. Dea. H. Lincoln. Sinon addressed the meeting in an interestoner, on the duty of Christians to promote initual welfare of God's ancient covenant through whose instrumentally the Old and festaments were given them.

A Suggestion .- Mr. Simon's only object in visiting this country is the promotion of a stronger and deeper interest in behalf of his kindred. He is not acquainted with Clergymen extensively, and knows not the best course to pursue. The fact that he is himself a Jew, and is possessed of a heart so deeply impressed with the truths of Christianity, makes him an object of great interest to all who have the pleasure of seeing him. He contemplates returning to New-York soon, and he will be probably influenced in his future proceedings by the wishes of his correspondents, and the advice of the Clergy. Would it not, therefore, make the path of duty plain to him; and communicate life to the affairs of the American and Massachusetts Meliorating Societies, if Clergymen and others should address letters to him, to open the way for him to visit the churches in New England. He is a stranger; he has been treated formerly as a Jew; he is most grateful for Christian sympathy and affection; he knows not as others know the degree of interest already felt, in the New England Churches for the Jews ; most gratefully therefore would he receive any letters of advice and sympathy. Letters addressed to Dr. M'Leod, President of the Meliorating Society, New-York, will find him

Success which has already attended his efforts .- It is only two or three weeks since he returned to Boston from New-York. During that time, he has visited Providence, and formed a Jews Society, and from the spirit of an address which was made on the occasion by an Elder in one of the Churches, a gentleman of great respectability and influence, we should infer that the object was received with favour in Providence. Mr. Simon has, also, visited Salem, and formed a Jews So-

Number of Converted Jews .- Mr. Simon, who is extensively acquainted in Great Britain, Germany and America, and who is devoting his life to the welfare of his kindred, and therefore would be likely to possess much information on the subject, was asked how many Jews he knew, in the three countries who were brethren in Christ. After giving their names and counting them, he could speak with strong confidence of only seven.

Necessity of an Asylum .- To illustrate this, Mr. Simon mentions some circumstances, in the History of Dr. De Valente, a Physician, in Germany, who frequently preaches Christ crucified, when he is visiting the sick, and who has been thrice imprisoned for the crime, and who was in prison for it when Mr. Simon left Germany.

A circumstance of encouragement.-Twelve years ago, there was not one Clergyman in Geneva of Evangelical principles. There are at this time eight or nine.

London Jews Society-The Duke of Sussex, Son of the late King, is President. The object of the Society, is the education of poor Jews and their children. At the late annual meeting, the President called a little Hebrew girl, not seven years old before him, and placed her on a table, in the presence of the assembly, where she recited an appropriate ode, from which the following stanza is selected :-

By all the griefs that ye assuage, By orphans eyes upraised to bless; By the gray head of childless age, Bow'd to the earth in thankfulness, Oh! freely still your aid bestow, Help w to live-the old to die, And blessing others here belew. Yourselves be doubly blest on high.

The collection taken on this occasion, in aid of

Cumberland Conference of Churches .- It held its third meeting, at Brunswick, Me. Dec. 24th, and 25th. Ten Pastors, three other Ministers, and twenty-two delegates, were present. Fourteen churches were represented. Dr. Allen was chosen Moderator. Eight weeks Missionary service had been performed. The Conference voted to assist destitute Churches to the extent of their power, not exceeding \$100 annually for five years, in the settlement of evangelical ministers. A committee was directed to inquire into the state of the destitute churches, in connexion with the conference, and report at the next meeting. A vote was passed to recommend to the churches to take up contributions, annually, before the meeting in Dec. to replenish the Treasury of the Conference. Rev. Thomas M. Smith, was appointed second preacher for the next meeting; Rev. Mr. Cummings, of North-Yarmouth, being the first. "On Wednesday evening, sermons were preached, in the meeting house, & in several parts of the town. "On Thursday morning a prayer meeting was held at half past 6. At 10 commenced the public exercises appointed by the Conference; which with a short intermission till nearly 3 P. M. The following was the order of performance. Invocation and reading of the scriptures, by Rev. E. Kellogg; Report on the state of the churches, Rev. J. G. Merrill; Address Rev. E. Payson, D. D.; Prayer Rev. N. Cressy; Sermon, Rev. P. Chapin; Contribution. In the afternoon, Prayer, by Rev. C. Hobart; Admission of four persons to the church in Bruuswick, Rev. A. Mead; Renewal of covenant, Rev. A. Cummings; Administra-tion of the Lord's Supper, Rev. E. Merrill, J. G. Merrill, and A. Rand."

In the Report of the state of the Churches, the Committee say, they have cause for humiliation and gratitude. The Church in Brunswick, since June, has received seven to its communion; the 1st Church in North Yarmouth, 7; the 2d, in do. 1; the 2d Church in Portland, under the care of Rev. Dr. Payson, 9; the Church in Raymond, 1; the Church in Falmouth, 16; the Churches in Baldwin, Durham, Freeport, Chapel Church in Northyarmouth, Churches in Otisfield, New Gloucester, Pownall, Gorham, have received NONE .-The Church in Brunswick consists of 62 members; that in Durham of 31; that in Freeport of 82; 1st Church in N. Yarmouth of 200; 2d do.of 76; Chapel, do. of more than 40; Church in Otisfield of 67; 2d Church in Portland of 525; that in New Gloucester of 81; that in Raymond of 12; that in Falmouth of 112; that in Gerham of 165 .-Fourteen members of the different churches have died since the meeting in June, five have been dismissed and four excluded. Thirteen Sabbath Schools, at least, and several Bible Classes have given instruction to a large number of children One Pastor has been settled; the monthly concert has been generally observed; two new Conferences have been formed and another is soon to be formed. Several churches report some special evidences among them, of the presence of our a-

Professorship in Maine Charity School .- Rev. Messra. Thurston & Loomis were appointed agents, some time since, to visit the towns in Maine, and solicit subscriptions and donations for a Professorship in the Theological Seminary at Bangor .-They have obtained from Portland \$1526 : Kenaebunk Port \$302; Bath \$526; Hallowell \$369; Augusta \$234; from eighteen other towns, enough to make the amount \$4020. Agents are engaged to visit other towns, in the State. The commencement of this enterprise promises ultimate success. The sum necessary is twelve thousand dollars.

Portland Bethel Union .- On Monday evening, of week before last, this Society was organized, and Mr. Richard Cobb chosen Treasurer, and Mr. Joseph Libbey Secretary. The Society received at its formation, a Bethel Flag, as a present from the New-York Bethel Union, and fifty copies of the Rev. Dr. Allen's " Account of Shipwrecks," from the author. Pecuniary means are wanted to procure a preacher and a room, and a subscription is opened for this purpose. Many of the most important cities in the United States are now blessed with societies for the relief of seamen, and we should be indebted to some one for a history of

Jeremiah Evarts, Esq. and Mr. David Brown .- On the last Sabbath evening in Dec. a meeting was held in Murray-street Church, N. York, and conducted in the same manner, and with the same effect, as the meeting noticed last week, in New-Haven. Mr. Evarts made some introductory remarks. Mr. Brown was then conducted to the pulpit, and after prayer by the Rev. Mr. Snodgrass, delivered his address to a very full and attentive assembly. A collection, (the amount of which is not stated,) was taken at the close of the interesting services.

Bethel Union in New-York .- The third anniversary of this Society was celebrated in the Rev. Dr. Spring's Church, on Wednesday evening Dec. 31st. Dr. Spring opened the meeting with prayer, and the reading of a hymn. Mr. Bethune, the President of the Society, made an address. The Secretary read the Report. Dr. Milledoler, Mr. M'Cartee, Jeremiah Evarts, Esq. and Mr. David Brown, addressed the meeting. The assembly was large; the interest excited by the address of Mr. Brown unusually great. A collection was

Charleston, S. C. Bethel Union .- The second anniversary of this Society was celebrated early in December. The Report was read and accepted and ordered to be printed. Several motions were made and seconded, accompanied with speeches. The prospects of the Society are represented as encouraging. Sailor's boarding-houses, and the Register's office are recommended as worthy of particular attention. Thanks are expressed to the Charleston Religious Tract Society, for Tracts, and to the Captains of vessels for the use of their vessels for religious meetings.

The officers appointed were, T. Napier, President ; T. S. Grimke, Vice President ; J. Tyler, Treasurer; Rev. J. Brown, Corresponding Secre. tary; H. Utley, Recording Secretary; besides a large number of Managers.

Domestic Missionary Society.-Three Counties in New York, viz. Orange, Ulster and Sullivan, have formed a Domestic Missiomary Society, auxiliary to that of the State. It is the object of the Society, to combine the efforts of the three counties, for the purpose of supplying the destitute, within their bounds. On Wednesday the 10th of Dec. the Society was formed at Montgomery, and Constitution adopted. A President, four Vice Presidents, a Secretary, Clerk, and Treasurer, and a large number of Managers were appointed. It is stated that this is believed to be the first effort made in these counties to supply their destitute population with the means of grace.

American Education Society .- Average expense of the Beneficiaries for the year ending in July, 1823. At Middlebury College,\$106, 22-at Dartmouth,\$151, 67-at Williams, \$161, 71-at Amherst, \$112, 92-at Harvard, \$251, 55-at Yale, \$180 16-at Brown, \$151, 03-at Union,\$200, 06.

At the close of each quarter, every Beneficiary s required to render his account of expenses and receipts for that quarter. These returns are made to the Directors from each College, and the correctness of them is certified by the Teacher. The above results are taken from the eighth Report of the Society, and are made from the schedules.

Episcopal Sabbath School .- The annual meeting of the Protestant Episcopal Sunday and Adult School Society, was held in Philadelphia on the 29th of Dec. The Rt. Rev. Bishop White presided. The Report, from which we hope soon to gather some interesting intelligence, states that the number of schools connected with the Society is

Episcopal Missionary Society. - In the Philadelphia Recorder for January, the claims of this Society are urged upon the attention of the Episcopal Church in Pennsylvania. The Society is intended to unite the efforts of this depomination for the extension of religion among the destitute churches of that State. In the address, urging its claims, it is said, five or six clergymen are partially supported, at the present time, and as many more are wanted. The annual meeting was on the 6th of January, when the Report was presented, from which we hope to learn what efforts are making by the Episcopal Church in Penn. for its destitute inhabitants.

College in Caylon .- The Rev. Miron Winslow one of the American Missionaries in Ceylon, writes to his friend in Middlebury, that he has just finished the prospectus or plan of a College, which the missionaries propose to establish in that island, for the literary and religious instruction of Tamul and other youth, and which is to be as close a copy of the Colleges in America as circumstances will permit. [N. Y. Ob.

The ship Cyrus, Capt. Gary, was expected to sail from James river, the present week, for Montserado, with 114 free coloured people for the colony at that place. Of these, 106 are from Peterburg, (Va.) and 8 from Richmond.

HUMILIATION AND PRAYER. - The General As sembly of Maryland have recommended the ob-servance of the 19th of March next, as a day of

The bill to abolish the Penitentiary system in Georgia, is subject to the decision of the next Legislature of that state.

POLITICAL.

CONGRESS OF THE U. S.

IN SENATE, Dec. 26 .- A resolution was preented, relative to the sale of the Lead Mines and Salines of the U.S. and the importance of published intelligence concerning their location and value A Petition was presented, by Mr. Cadwallader for liberty to take copies of public documents, for a periodical publication conducted by him. A resolution was offered, providing for the triennial election of the officers of the Senate. The bill respecting an abstract of the Military Bounty Lands, in Ohio, passed.

IN THE HOUSE .- Mr. SLOANE asked for power to send for testimony in the case of the contested election of Mr. BAILEY from Mass. which was granted. The Committee, on the subject, was instructed to inquire into the expediency of fixing by law the amount of income, which shall prevent any Revolutionary Pensioner from receiving a pension. The bill for the relief of Jacob Shaffer. an old soldier, who asks for 160 acres of bounty land, produced a debate which occupied the whole day, and then the bill was rejected 85 to 79.

IN SENATE, Monday, Dec. 29 .- Bills in relation to a revision of the Tariff and French Spolia-Committee was instructed to report, on the expediency of establishing a Navy Yard in Charleston, S. C. Mr. MILLS introduced a joint resolution, proposing an amendment of the Constitution, in relation to the choice of President. Mr. MILLS spoke, at some length, in favor of the resolution. Mr. VAN BEUREN introduced another bill, on the same subject. The Bill to continue the act in relation to discriminating duties was taken up. Mr. SMITH from the Committee of Finance, stated that an act was passed, in 1815, repealing all discriminating duties, on the vessels of those nations, which would admit ours, on terms of reciprocity By the last of several acts since passed, the system of reciprosity was continued in operation till 1824; and the law now before the Senate proposes to continue the same system in force. After considerable debate by Mr. LLOYD, Mr. King and others, the subject was postponed till next day to give time for examination.

IN SENATE, Tuesday, Dec. 30 .- The Bill, relative to discriminating duties, after a debate which occupied most of the day, was passed and sent to

the House, where it was passed and returned.
IN SENATE, Dec. 31.—A Bill for the relief of Francis Henderson, Jun. (grandson of Col. John Laurens, celebrated in our revolution) was read and with the report thereon ordered to be printed. The bill proposes to grant \$23,500 in full for the unpaid services of the deceased patriot. The bill relative to the election of the officers of the Senate was postponed, after some debate, till Friday. The bill from the House to repeal part of the act to lessen the compensation of Marshals, Attorneys, &c. was read twice and committed.

IN THE HOUSE, Dec. 30 .- The motion for an inquiry, whether any further provision ought to be made for the Academy at West Point, was rejected by a large majority. A Committee was appointed to report, on the expediency of occupying Columbia river, and to regulate the intercourse with the Indians. The Military Committee was instructed to report, whether any alteration, in the

Tuesday, Dec. 30.—Mr. Webster from the Committee on the Judiciary, reported, that it is not expedient to establish a uniform system of Bankruptcy. Mr. WEBSTER stated, that the Report was made, merely for the purpose of obtaining the opinion of the House, whether or not such system is expedient, so that the Committee might not consume time, in preparing a bill, if it is thought inexpedient. The Report was laid on the table.

Wednesday, Dec. 31.—The PRESIDENT transmitted the following report of the Secretary of State.

Department of State, 31st Dec., 1823. " The Secretary of State, to whom has been referred the resolution of the House of the 19th inst. requesting the President, to lay before the House my information he may have received, and which he may not deem it improper to communicate, re-lating to the condition and future prospects of the Orceles, has the honor of seporting to the President, the papers in the possession of this Department, containing the information requested by the resolution of the House. JOHN Q. ADAMS.

List of Papers sent.

Extract of a letter from Mr. Forsyth to Mr. Adams, dated 13th Dec. 1822-with Note dated Corinth, 8th, [20th] April, 1822-translation. Note, Mr. Luriottis to San Miguel, dated 21st Nov. 1822 -translation. Mr. Rush, to Mr. Adams, 24th Feb. 1823-copy. Mr. Luriottis to the same, 20th Feb. 1823-copy. Mr Adams to Mr Rush, 18th Aug. 1823—copy. Same to Mr Luriottis, 18th Aug. 1823—Extract of a letter to Sec'y. of State, dated Marseilles, 6th August, 1823-10. 27th do 1823-Statistical table of Greece-translationorigin al copy received from Mr. Middleton. The message &c. was ordered to lie on the table.

FOR EIGN.

London papers to the 22d of Nov. have been received. It was said that Lord Strangford has favourably terminated his negociation for the free navigation of the Dardanells, to and from the

In relation to the interests of Great Britain and South America, the London Courier says, they are obvious enough. We are at peace, and we desire to remain so, and to cultivate all the peculiar advantages, which peace ought to secure for a great commercial country like England. This is the first duty of ministers, and to this their most anxious labours are directed.

English Navy .- It has now in commission hips of 120 guns each; 1 of 104; three of 86; 3 of 82; 5 of 78; 5 of 60; 21 frigates; and 108 smaller vessels.

The Ganges 86; and the Superb 78, with the 12th Regiment have sailed from Portsmouth-destination unknown.

AFFAIRS OF SPAIN .- An arrival at Baltimore has brought Paris dates to the 14th of Nov. It is stated LT. GEN. BOURMONT would take command of the troops left in Spain, and that GEN. LAroun had taken the command in Cadiz.

The Spanish King entered his capital, on the The people of Saragossa attempted to break

pen the prison in which GEN. SAN MIGUEL Was confined, that they might put him to death but they were dispersed by the military. French Navy .- It has been augmented, during

he contest with Spain, from 90 to 150 sail of vessels, and from 8000 to 19000 seamen. The house of Bourbon, it is calculated, reign at this time over forty-seven millions of people in

Europe, viz:—Naples and Sicily, (new census) 5,422,839; Spain, 10,500,000; Tuscany, 1,300,000, and France above 30,000,000. AFFAIRS OF GREECE.-The Captain Pacha

has obtained an advantage over a division of 36 light Greek vessels in the bay of Lemnos. A Salamine article announces that the 18,000

Turks, who in July occupied Thebes, and threat ened Athens, marched on the Negropont, and af-terward returned and occupied Thermopyle; and that the Greeks have 800 men in the citadel of Athens, with 15 Europesn officers and plenty of stores.

There is a report at Leghorn, that Mytelene has revolted. This would be an event of vast im-portance. The island has a warlike population, portance. The island has a warlike population, of 30,000 Greeks, it possesses two strong fortresses; its possession would enable the Greeks to blockade the mouth of the Dardanelles, and eventually lead to the reduction of Scio.

A letter from Cefalonia, dated Oct. 10, says,—

Lord Byrow, who came here in Aug. last, with the intention of joining the Greeks, has found them in such a state, that he has deferred his plan for the present, and sent over two gentle

to examine more closely into their circumstances before he goes among them. His Lordship pro-fesses his willingness to give his personal aid to the cause, with a donation of £5,000, and to spare £3,000 per annum out of his income, for the same noble purpose. The Turks have renewed the siege of Massalungi with 20,000 men."

FROM SOUTH AMERICA. Arrivals in Boston from Rio de Janeiro, give intelligence from Brazil to the 15th of November. There were indications of the return of the Brazilian Empire to a Portuguese Viceroyalty. The Congress, in their de-bates on the liberty of the Press, the freedom of speech, and Religious Toleration, became obnox-ious to Don Padro the First, & HIS MINISTERS, who sent a military guard to surround the Hall, dissolve the Congress, and commit to prison seven-teen of the most important members. The three brothers named BoxIFACIO, were among the pri-

After this bold proceeding, the Emperor, as he is styled, appeared in the streets on horsewack, iol-lowed by his suite, amid the huzzas of the people. The accounts state that the feelings, if not the interests of the Portuguese and Brazilians were

very different; but that a large proportion of the people, were in favor of a re-union with Portugal. Mone Pinacy.—A body of pirates appear to have opened a rendezvous at La Mona Island; but they will undoubtedly have a visit from some of Com. Porter's squadron.

DOMESTIC.

THE GREEKS.—A meeting of citizens was held at Great Barrington on the 23d ult. to adopt measures for the relief of the Greeks. An address was delivered by Wm. C. Bryant, Esq.
The Berkshire Medical Institution has adopted

resolutions in favor of the Greeks. A collection for the Greeks bas been taken in

the churches in Springfield. An offer of personal service, in navigating a ressel to Greece, has been received by the New-York Committee, from M. Lansing and others.

A resolution has been proposed in the Legislature of South Carolina, recommending the recogni-tion of the independence of Greece by the Amercan government.

DUELS .- Mr. ADAMS is the only candidate for President that has not been a duelist. Mr.Craw-ford fought and killed P. Van Allen, Esq. twenty years ago.—General Jackson fought and killed Charles Dickenson, Esq. in 1806,—Dewitt Clinton in 1803 exchanged four shots with John Swartout Esq. and wounded him twice .- Mr. Calhoun ten years ago went out to fight the Hon. T. P. Grosvenor, but the affair was amicably adjusted by the mediation of the Hon Rufus King.—Mr. Clay suffered severely in a duel in 1809, with Hon. H.

The Medical Lectures at Bowdoin College, will ommence on Monday, the 23d of February, 1824; on Surgery, and the theory and practice of Physic, by Nathan Smith, M. D. On Anatomy and Phy-siology, by John D. Wells, M.D., and on Chemistry and Materia Medica, by Parker Cleaveland, A.M.

Only three years have elapsed since its estabishment, and yet the last course of Lectures was attended by more than fifty young gentlemen from different states in the Union. The Institution possesses a very valuable Libra-

ry, embracing the most approved modern works on Medicine, and subjects connected with this science, together with an extensice Anatomical Cabinet, which is said to be equal if not superior to any other in New England.—Hal. Adv.

Commerce of Philadelphia .- There have arrivd in the port of Philadelphia, from foreign places during the last twelve months, 112 ships; 199 brigs; 171 schooners; and 11 sloops. Of these, 16 ships were from Canton, and 2 from Calcutta and Madras. The imports and exports have been greater than for some time past.

Growth of New-Orleans .- This city contains upwards of fifty thousand souls, and employs two hundred thousand tons of shipping. In the year 1761 it contained only one hundred barracks, and three or four stone houses.

Coal Mine in Mass .- The Worcester Coal is used in the Brewery of that town, and is found to answer better than other coal for that purpose.

A COMET .- A small Comet was discovered on The same was first seen at Exeter, in N. H. and at the College in New Haven, the 29th The following is the New Haven record:-

" Yale College, Dec. 29. A Comet was observed this morning in the shoulder of Serpentarius.— The tail extends faintly through 6d, and points as usual nearly from the sun. It is visible between

3 and 6 o'clock in the morning.

The Comet was seen in Philadelphia the 28th ult. It is near the two stars on the head of the Serpent. At 5 A. M. it bears E. of N. It is travelling towards the earth, and may shortly be seen

at midnight. Resolutions on the subject of domestic manufactures, to be transmitted to the Senators and Representatives in Congress, have been submitted

to the Ohio Legislature for adoption.

A letter from Richmond, (Va.) dated Dec. 24th, states, that the militia of the city had been order ed to hold themselves in readiness for service at a moment's warning. This measure is supposed to be in consequence of an apprehended insurrection

of the blacks. SICKNESS.—Thirty-five persons have died in one week, in Philadelphia, of Small Pox. The disease has also appeared in several other places. In Lexington, Mass. Mr. Thaddeus Reed died a few days since, and at the same time his wife was sick, and was not expected to live through the day. The disease was brought into the family, in the clothes of a son from New-York. A person from

Philadelphia, has died at Brewster, Barnstable Co. of the Small Pox. The Mayor and Aldermen of Boston have issued a notification to the inhabitants, to meet in their respective wards to adopt measures for a general

In Boston, suddenly. Abigail, aged 5 years, only daughter of Mr Shadrach Kean; Mr William King razor-grinder: Mrs Lydia Battis, wife of Mr Amos B. 25; Mrs Alice Baker, relict of William Baker Faq. 81; Mr Aaron Payne, 46; Mrs Abigail, wife of Mr William Cunningham, 32; Mr Charles Me-ran, 55; Mrs Elizabeth Purkitt, 50, widow of Mr John P.; Eliza Antonette, only daughter of Mr

John F.; Faira Shoulder, Ohy Asa Hodgkins. In Roxbury, Mr Willian Blaney, 66.—In Salem Mr Lewis Richards, a native of France, 60; Capt. James Mansfield, 55.—In Quincy, Mrs Martha Adams, wife of Mr Seth Adams, 27.—In Dodham, Whiting 83.—In Waterfown, Capt. very suddenly, Mrs Mary Ann, wife of Mr A Hudson, 25.—In Chilmark, Mr William Ster Hudson, 25.—In Chilmark, Mr William Stewn 94, the oldest person on the Island of Marth Vineyard.—In Dartmouth, Mr Benjamin All 92.—In Winchendon, Capt. Joseph Wilder, 78. In Mi'ford, Mrs Beach, wife of Mr Landon B. Mr B. will be 97 in March—This couple have been married 72 years.—In Palermo, a child of I Lewis Sabin, aged 5 weeks, weighing one pour and an half.

JUST published and for sale by Lincous & En-The Business, No. 13, Cornhill, the 5th addition of The Businessor, a Spalling-Rock, for the younger closes in schools, cantaining the elements of the English Language, and lessens in Gethograpy and Reading—By HALL J. KRELEY, A. M. 519 In per dozen.

POET'S CORNER.

From the Weslevan Methodist Magazine. THE WIDOW OF NAIN :- A SKETCH.

He was an only child: And all the fond affections of her heart, A Mother's heart, were fix'd to agony On him, her darling. The strong nervous frame, The manly feature, and the graceful air, But most the voice melodious, often drew The tear of memory from her fading eye. She was a widow—and in these could trace The dear resemblance of his Father's form. The was her hope; and all of future joy She told on earth, did aggregate in him. O! 'twas her daily, her delightful task To minister his comfort; well repaid If he were happy, while her aged breast Throbb'd with delight, when from his smiling lip Dropp'd in kind accents, filial gratitude. His cheek grew pale;

Save that a crimson blush, more delicate Than health's coarse pencil on the face of youth Delineates ever, fiercely kindled there .-The mother's eye saw the deceptive spark, Like some advancing meteor, soon to lay Her hopes in ashes .- Long her aged form Bent o'er his wasting frame, in agony None but a widow'd mother e'er can know.

As sinks the cresent moon, in feeble splendour Yet mild and lovely, so he sunk to rest. She gaz'd in all the silence of despair; when the last faint beam of parting life Had pass'd her eye, a more than midnight gloom Hung e'er her soul. They bore him to his grave, A lovely victim; many a weeping eye Shed kind libations on his early bier. In all the racking emphasis of woe, The trembling mother follow'd.—On they pass'd, And soon the lofty gates of Nais unfold, As mov'd the solemn pageant to the tomb. Searcely they clos'd, when from the bleeding heart Of the lone widow, burst a shriek of woe, While from her eye a flood of bursting tears Issued afresh

What soothing, gentle voice, Breaks the sad silence? "Widow, weep no more! She raised her drooping head; the tender sound Seem'd like the filial accents of her child. It was the "Man of Sorrows," he who felt, For human wretchedness, -so deeply felt, That not his life was dear that man might live .-Weep not;"-but from her quivering lip,a word Escap'd not, while expressive of despair She shook her hoary hair .- Straight to the bier In solemn silence great in conscious power, The Saviour now advanc'd .- Back to the heart The wond'ring blood impetuous recoil'd, And every eye was rivetted. They stood Gazing; while 'neath the weight of morbid clay Inanimate, their terror stricken limbs

Shook like the pendant dew-drops in the breeze.

The Son of God, in all the majesty Of power illimitable, -all the zeal Of pure benevolence,—now rais'd his arm; And as it rested on the moveless bier, His voice imperative the silence broke,-"Young man arise."-

A deep, responsive groan, An undulation of the spreading pall,
Convulsive motion, and thick breathing sobs, Declare, the spirit heard its Maker's voice, Heard and obeyed. The fainting mother sunk
Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amaze,
Watch'd every motion, and her listening ear
Drank every sound:—she saw the corse awake,
Cast off the folded cerements of the grave; She saw her only, her lamented child Rise like a midnight spectre from the tomb, And gaze in wild amazement on the scene. She saw that well-known eye, she lately clos'd, Resume its brilliancy, she saw it rove From form to form—she saw it rest on her

"Tis false! 'tis visionary! madness! vain! It cannot be ;" she deems the bliss too great .-Mother !"-She hears the voice, & starting quick Springs from the earth; again the filial cry 'My Mother?' burts upon her ravish'd ear. She flies to his embrace, she grasps her child, No shade delusive; tears of ecstasy Relieve her loaded bosom; down they sink O'erwhelm'd with gratitude, and at His feet,

MISCELLANY.

An Address delivered before the Society of the Alumni of Williams College, on the day of the Annual Commencement, September 3, 1823. By John Woodbridge, Paster of the Church in Hadley, Mass.

From this truly eloquent and powerful Address we make a few brief extracts-not so much to introduce the author to our readers, as to give to his noble sentiments a wide circulation. CONTRAST BETWEEN CHRISTIAN AND

PAGAN GREATNESS. The characters approved by Christianity, are a opposite, as they are superior, to all the models of sacellence, proposed by other religions. No contrast can be stronger, than that which exists, between the great men and the heroes, nurtured by a fabulous theology, and the noble company of the apostles, confessors, and martyrs of the cross; it is pride against humility—stubbornness against pa-tience—contempt, or implacable wrath, against fove to enemies—and patriotism, pursuing its country's glory, at the expense of the rights, the d the existence of all other nations. against that universal benevolence, which recog ises in every man a brother, weeps with all that suffer, and pours out its prayers, and toils, and denies itself, to bless and to save the world. It would be superfluous to remark, that heather genius has never conceived of such purity and veliness, as unite their attractions in the majes tic Redeemer; his character is all original; it is a beam in a starless hemisphere, a single radiating point on the night of human destiny. It is easy, therefore, to account for the wide difference, which has often been observed, between the spirit and sentiments of Christian writers, in every department of Caristian writers, in every de-partment of learning, and of those, who draw all their materials of thought and of ornament, from pagan sources. Not to say, that antiquity furn-lates no example of a philosopher, who could think like Newton, or of a moralist, who could electricate human obligation like Edwards, or chasen; we find a proof of the superiority of Christian principles, even in those works of imag ination, which are deemed scarcely susceptible o influence from roligion. The common romance and the novel, with all their fooleries and ravings he more contemptible than they are, did y not sometimes, undesignedly, catch a conthey not sometimes, undesignedly, catch a conception, or adorn a character, from the rich treasdeption, or adern a character, from the rich treasury of revelation; and the more splendid fictions of the poet, derive their highest charm, from the evengelical philanthropy, tenderness, and sublimity that invest them. But for the gospel, Homer and Milton might have stood upon the same shelf, equals in morality, as they are competitors for reasure; Young, had been ranked with Juvenal; and Cowper, perhaps, the enchanting Cowper. Cowper, perhaps, the enchanting Cowper united with Herace and with Ovid, to swel the tide of voluptuousness. I revolt from the thought. Who would reduce to one mass of sensuality, inflammable passion, pride, superstition, y, inflammable passion, pride, superstition, mpiety, all that delights us in the aspirings ey, and the magic of invention?

OBLIGATIONS OF LITERATURE TO CHRISTIANITY.

benefits which Christianity has conferred tence and literature, are not to be forgotten in, from whom the labors of his predecessors removed the impediments to knowledge, who feasts, in undisturbed seclusion, on collected sweets of centuries. The lass gives to the human mind, its

mightiest impulse; and the revival of its pure doctrines, was the eta of improvement, in all that refines and dignifies the social state of man. By the grandeur and unutterable interest of its subjects, it raised "the soul to heavenly musing," and gave it wing for the highest flightsof science and, leading to an investigation of the languages, arts, and history of antiquity, for the illustra-tion of its records, it unlocked to its students, the intellectual wealth that ages had accumulated. It was thus that Wickliffe, and Huss, and Jerome commenced that stupendous revolution, which has elevated benighted nations to the dawning glories of a moral day, destined still to advance in brightness, till not a cloud or a shadow shall remain, to deform the face of this beautiful world. Had not the gospel been given to Europe, it would, we have every reason to believe, have continued to this hour, in all its original ignorance and barbarism; and the energy of a Voltaire, a Hume, and a Gibbon, instead of employing itself against the designs of enthusiasts and bigots, had been expended in the depredations of savage warfare; in studying the mysteries of Druidism; or, in celebrating, with all the warmth of devotion, the deeds of the terrible Woden. Such are the obligations of learning, to Christianity; and it must be no ordinary ingratitude in the scholar, to overlook the claims of a religion, which is the source of his purest pleasures, and prostitute all its gifts to serve other interests, hostile to its spirit

A TRIBUTE TO SANCTIFIED GENIUS AND ERUDITION.

Scholars may do much for the gospel; and surely, their labouts and their zeal, should bear some proportion to their means of efficient action, and the magnitude of their responsibility. To them it belongs, to bear the decided testimeny of their example, eloquence, and wealth, to the benignity and importance of christian institutions, and the objects of christean philauthropy. In a country where learning is respected, their voice will be heard; and the cause must be a bad one, which their patronage cannot raise to popular estimation. Of the agencies employed by Providence, for carrying into successful operation the designs of societies, aiming at the conversion of the world, none have been more influential, than genius and erudition, dedicated to the glory of God, and em-ploying all their energies, to quicken the dormant sensibility of Christendom, to the extent of its obligations, and the intensity of the woes, claiming its commisseration. Need I refer you to examples I might speak of a MELVILLE HORNE, whose "Letters on Missions," seemed like the mysterious power of electricity, dissolving, as by a touch, the icy selfishness that had incrusted and bound a thousand hearts, where dwelt the hope of heaven; -of a Buchanan, who opened to the world, the horrid deeps of pagen abomination and wretch-edness; -of a Wilnerforce, whose expansive soul embraces all his kind; his country's boast; the banefactor of nations; whom Africa, bursting her manacles, and lifting her, sable hands on high, hails as her deliverer ; - of a Boudinor, that venerable patriarch, whose praise-though his silver locks lie low in the dust-will still be heard, from the cottage, where the poor widow weeps over her Bible, to the wigwam of the forest, where the bloody Indian lays aside his tomahawk, and learns, at the foot of the cross, to forgive and to bless his enemies :-of HUNDREDS MORE, whose names, the records of millennial glory will emblazon, when the deeds of earthly greatness shall have been forgotten, or remembered, only, as the exploits of the giants before the flood. Scholars ! the field of christian enterprise is before you; it is white to the harvest; enter, and in the foremost rank of the laborers, toil with untainting diligence, till, dismissed by a summons from heaven, you de part to your rest and your high reward.

PERSEVERANCE OF THE FRIENDS OF ERROR.

The adroitness and diligence of the promoters of error, should stimulate all the friends of the gospel, to unwearied labours for its defence. It is well known, that the riches of ancient and of modern science, have been ransacked, all the recesses of literature explored, and all the arts of imposition laboriously studied, to furnish the adversaries of the Saviour to the worse than vandal war, which they have proclaimed. On every side and in every form, the assault is made. on lurks in the amusing pamphlet, and the philosophical essay; it is diffused through the volume of sermons, the religious tract, and the heavy commentary on the scriptures; it mingles with po litics; and it rolls, deep and unsuspected, with the current of song. The insidious foe bursts upon us in flashes of wit, or melts us by his tender ness, or awes us by his majesty, or stalks before us in the solemn gravity of wisdom. And to whom but scholars, does it belong, to detect, expose and restrain him? For what, have they been furnished with knowledge, and taught to reason, if not to instruct mankind, & vindicate the truth against all its assailants? Nor can they doubt, whether, in such a cause, their ultimate triumph will be complete; -sophistry must fall before argument; misrepresentaion must yield to facts; Omnipotence has promised them the victory.

DUTIES OF PROFESSIONAL MEN.

In the performance of his professional duties, the literary man may find frequent occasions, which he cannot, without peculiar guilt, neglect, of do ing honour to the sentiments of the gospel. I refer not here to him, the whole of whose official life is avowedly devoted to the single object of defend-ing the truths, and extending the blessings of Christianity. He must be a wretch indeed, if, with the authority of a messenger of God to men, he overlooks the design of his embassy; substitutes the dreams of speculation for the religion of the cross; or suffers the allurements of this passing world to divert him from the durable realities o the life to come. It is not the clergymen, only, with whom the principles of religion should be associated and blended with all his pursuits. Happy is that advocate at the bar, with whom the emolu-ments of his situation are of little worth, compared with the interests of justice and humanity;who reproves vice by his example, as well as by his tongue; who dissuades from contention, and pleads the cause of oppressed innocence and poverty; who is not ashamed to be singular in go ness, and to prove by his words and by his life, his sincere attachment to the doctrines, and his humble dependence on the promises of Jesus.— The widow and the fatherless shall call him blesed; and, dying, their tears shall bedew his grave. Precious tribute to virtue! Lawyers! may such be the tribute, offered to your hallowed mem Happy is that Judge on the bench, who, like Hale, remembers the omnicient eye, and dwells on the day, when all his decisions, and the motives which prompted them, will be reviewed by the God of righteousness; who bows to the authority of revelation as supreme; and who recommends to the trembling criminal, that blood of atonement, whither himself has fled for protection and peace. Happy is that Physician, who, with the illustrious Boerhaave, carries his devotions in-to all the experiments and studies of science; who unites to his prescriptions, the ardent prayer of faith; who brings to the chambers of the sick, and the hovels of the poor, more than earthly consolations; and who, in reply to the anxious demand,-"Canst thou not minister to a mind diseased

Pluck from the memory a rooted sorrow; Rass out the written troubles of the brain, And with some sweet oblivious antidote, "Cleanse the stuff'd bosom of that perilous stuff, "Which weighs upon the heart?"—

points the dying sinner to the lamb of God, hearing the griefs, and taking away he sins of the world. Such a man, seems an angel of mercy; the faitest image on earth, of our blessed Redeem-

er. Happy country! where such men are the or-naments of learning, in all its professions; and are loved and honored as they deserve. Happy must thou be in thy institutions and laws; in their wise administration; in thy prospects for the future; and in the glories of the church within thee. Wretched country! where men of a different character, occupy the seats of influence; corrupting and corrupt; weakening thy dearest ing thy interest in heaven.

> From the Philadelphia Recorder. THE SHAKING QUAKERS. RELOIOUS TENETS.

Ann Lee equal with Jerus Christ. The Shakers believe Ann Lee to be equal with Jesus Christ. And as the one was to be a child born, a son given, whose name should be called the everlasting Father, so the other was to be as expressly fulfilled in one who should be called the everlasting Mother.

Jesus Christ was only Man .- The Shakers believe that Jesus Christ was mere man. They say he was given as a perfect pattern for every person to follow; according to the measure of his dispensation, the church was as really the body of Christ, a body as really anointed as the Jesus was, while visible on earth; and God did as really dwell in the one as in the other.

Confession of Sms .- It is required of every person, before he can join the Society, to confess his sins to one or more of the elders. They affirm that confessing their sins to them, is con-fessing them to Christ who dwells in them.

They pardon Sin .- After confession they grant pardon and remission. As the Son of Man (say they) had power on earth to forgive sine, so he gave the same power unto his followers whom he had chosen to give the knowledge of salvation to the world, which treasure was committee to earthen vessels. Whosoever sins they remitted, they were remitted unto them; and who soever sins they retained, they were retained.

Gift of God.—They profess to be directed and overned in all things by immediate revelation, thich is called the gift of God. It was first communicated by the Lord to Ann Lee, and has been transmitted to her successors, and thus handed

down to the whole community.

The benefit of Christ's death extends to departed spirits .- The Shakers believe that Jesus Christ, after his death visited the world of spirits, and preached deliverance to those who died in sin & impenitence, in former dispensations; tendering

to each pardon. They deny the Atonement .- " We do not (say they) believe in imputed righteousness, the doc-trine of the Atonement, nor Christ's making satisfaction for sip."

Universal Salvation .- " We believe (say they the Gospel in the power of it, wili be offered to every soul, if not in time, in eternity; and finally will prevail and conquer, and bring creatures back from whence they are fallen; and every knee shall bow, and every tongue confess

Christ, to the glory of God."

Marriage. — Marriage is considered incompatible with holiness. They consider it the source and fountain of all sin, and maintain that those who live in this state, live after the flesh; and therefore cannot serve God acceptably.

Millenium.—They assert that Christ has in them made his second appearance, without sin unto salvation—that they enjoy the Millenium, & that the Messiah's reign on earth will never be visible except in the hearts of his people.

War .- They bear a decided testimony against warfare, and say that none are christians who advocate it.

Oaths .- Their practice in this respect is similar to that of the Quakers-they object to oaths, but affirm.

Language.-They do not use the plain language, thee and thou, according to the custom of Friends, but reply for the affirmative, yea; for

the negative, nay.

Worship.—Their worship is very singular, they say that when their church was brought into order they were led by the gift of God to go forth in the dance; accordingly this exercise constitutes their principal worship. On the Sabbath they repair to their meeting-house, following each other, two two. The women men at another, and continue separate during worship. They generally begin the meeting with singing an anthem, expressive of their faith, and redemption from sin; only one part of a tune is sung by both sexes, and that simultaneously They sing loud and shrill, and seemingly very spiritually. No discord is heard, but perfect con cert and harmony. During this part of their devotion some are seen to tremble and shake. When over, the minister delivers an address to the people, and frequently expatiates on the necessity of being prepared to worship God in the dance, and finally bids them to be ready for labor. They then, or before, throw off their coats, and commence a regular and sometimes swift step towards the elders, who stand in front, and sing some lively tune, similar to those played on the violin at country dances. They draw forward a little distance then exercise their feet a few seconds, after which they suddenly turn about, recede, and again advance, and thus alternately for one or two hours, Sometimes they go promiscuously about the house; at other times they pass suddenly around the room, clapping their hands. Some of them are occasionally seized with fits of turning suddenly on the heel like a top, with violent bedily agitation, which often lasts for more than an hour. Some of now and then speak in an unknown tongue. They never pray vocally, but all kneel and each pray, for himself in silence. When the meeting is clos-ed, they all retire in the same order in which

Church Government,-The officers are, Elders and Deacons, the former have the superintendence of the Society, the latter transact the temporal af-

All things in common.-It is expected that all who join the Society will give up their property, but it may be retained if preferred.

VALUE OF NEWSPAPERS.

Few persons we apprehend, justly appreciate the value of a well conducted Newspaper. And we have reason to believe that there are yet many families in our land who do not regularly receive a Newspaper or Magazine of any kind. Were the heads of such families sensible that they are depriving themselves and their children of a privilege that would have a very important bearing upon their future prospects and usefulness in life, most certainly they would no longer live in the neglect of a duty so obvious and important as that of supplying themselves regularly with the papers

In our childhood we were intimately acquainted with a family residing in a neighboring state, consisting of fourteen children, (eight sons and six daughters.) The parents were poor, but honest and industrious. They sent their children to a common school, and did not neglect to procure for their use, once a week at least, a good newspaper.-And we well remember with what anxthese children awaited the weekly arrival of the post, that brought them intelligence from all quarters of the world. These papers had the effect to assist them in acquiring their education, to furnish them with pleasant and profitable em ployment for many an evening hour which might otherwise have gone to waste, and to store their minds with useful knowledge and prepare them for future usefulness in life. As the sons respectively arrived at the age of 15, the father would thus address them:—" My son, you have now arrived at an age when you are to enter the broad theatre of the world, and act your part therein. I have brought you up in the fear of the Lord, & given you such an education as was in my power

to bestow. This is all I have to give. You have now to choose your employment for life. Take the Bible for your guide—fear God, and keep his commandments—" as you would have others do to you, do ye even so to them."—then, my son, you will always find friends in this world, and in the world to come you will have a Friend who sticketh closer than a brother." Nearly all these children have reached the age of manhood—the sons are all engaged in honorable occupations, and the daughters are pleasantly settled in life, with the exception of one, who we believe has go another and a better world. The aged father still lives, to call down blessings on his offspring-but the spirit of the mother has gone to the man-

but the spirit of the mother has gone to the man-sions of immortal glory.

"Let a family of children be put regularly in possession of a newspaper—and let another family, though possessing the same advantages with re-gard to scholastic acquirements, be deprived of it, and the difference between them will be percepti-ble to the slightest observer." [Zien's Herald.

From the Christian Register. BRIEF HINTS TO PARENTS.

The Inquisitiveness of Children .- " One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the hou and the why, is sometimes seen from the very cradle, and is always to be regarded as an aus token; it being in fact the germ of all future improvement—the genuine bud of intellectual fruit. Nor is it scarcely conceivable, how great advantage might be taken of such a toward disposition, were it under the constant management of superior skill, united with patient industry. But, in the nurture and training up of children, this important particular is, for the most part, overlooked, and their early curiosity either damp-ed or mis-directed. And in this way many are made dullards, or frivolous, who might have been shaped to intellectual excellence."

Children come into a world, where, to them, every thing is new and strange; a world of which and of all therein, they are utterly ignorant. And how do these newly-born citizens of the world act? Why just as persons come to years would act, under like circumstances.—God hath given them an appetite for knowledge, and they seek after it with ardency. What is this? What is that made for? How is it done, and why is it so? These, and scores of similar questions, are asked by children, and to them the information they inquire after is material, though their questions may seem trifling in the eyes of those to whom the things were long since known.

Were their inquiries properly encouraged, it would lead them to think for themselves: it would put them upon the exercise of their reason. as well a, of their memory. At the same time, if there were observable in them a forward pertness, or any real impertinence, it might easily be check-

ed without damping their curiosity.

I have seen fathers so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters, who would requite the familiar question of a little pupil with a frightening frown, if not with a hard blow. Thus the oung mind is pinioned, and then bid to soar.

At this uninformed period of life, children are not only inquisitive, but ready to believe every thing they hear. And if parents are deficient in giving them the information they are seeking, they naturally endeavor to gain it from others. And thus incorrect, if not dangerout, ideas may be, and doubtless often are, infused into their unsuspecting minds.

> For the Boston Recorder. AMERICAN TRACT SOCIETY.

Donations received in December, 1823. Aux. Tract Society, Brattleborough, Vt. \$5 71 do. do. North Yarmouth, Me. 1 00 West Boylston, Mass. 5 16 do. do. do. Barton, Vt. Walpole, N. H. Troy, N. H. do. do. do. do. Langdon, N. H.
do. do. Marlborough, N. H.
Fem. Aux. Tract Soc. Winchendon, Mass.
Miss Martha Hallock, Plainfield, Mass. 2 00 Mr.G. Hallock, the Boston Telegraph for 1824. Mr. N. Willis, the Boston Recorder for 1824, 2 50 From Life Members.

Daniel D. Rogers, Esq. 50 00 Rev. Emerson Paine, Little Compton, R. I. 20 00 Rev. A. Cummings, North Yarmouth, Me. 20 00 Rev. Henry R. Wilson, Cumberland Co. Penn. 20 00 Rev. I. M. Olds, Lenox, Madison Co. N.Y. 20 00 Rev. Thomas H. Nelson, Knoxville, Tenn. 20 00 Rev. B. B. Wisner, Beston, 21 00 Josiah Fletcher, Esq. Ludlow, Mass. Miss Sally Cornelius, Somers, N. Y.
Hon. Benj. Tallmadge, Litchfield, Con. Maria Tallmadge, do. do. 20 00

Mrs. Maria Tallmadge, do. Andover, Mass. Jan. 1, 1824. AMOS BLANCHARD, Treasurer.

While the Committee of the American Tract Society acknowledge with gratitude to God and to benefactors, the timely aid afforded, they would respectfully and affectionately invite the attention of the friends of the Redeemer, to the wide field of usefulness which is opening before them, with constantly increasing interest. The friends of God and man, especially in the destitute parts of our country, are daily becoming more awake to the importance of diffusing among all classes of society, the knowledge of divine truth by Religious Tracts. The Committee have constantly in their hands letters, requesting new Depositories of Tracts with an argency that is truly affecting: & they have resolved to go onward, in answering these calls, till they find themselves so deeply involved, that they are compelled to stop. time, they trust in the good Providence of God, will never arrive; for they look with confidence to the Christian Community around them, who know at how low a rate Reigious Tracts are afforded, with what care they are most extensively circulated, and how signally they are blessed by the precious influences of the Hely Spirit.

STATISTICS. Extracted from Mr. Ingersoll's Philosophical Discourse.

There are half a million of scholars at the public schools throughout the United States; and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students at law. There are about ten thousand physicians, and upwards of six thousand lawyers.

There are about nine thousand places of worship and about five thousand clergymen About four thousand and four bundred patents have been taken out for new and useful inven-tions, discoveries and improvements in the arts.

Between two and three millions of dollars werth of books are annually published in the U. States. A thousand newspapers are published. There are more than one hundred steam boats, comprising more than fourteen thousand tons, navigating the Mississippi.

The vessels of the United States, by sea, perform their voyages on an average, in one third less time than the English.

There are five thousand post offices, and eighty

thousand miles of post roads, and twelve thousand miles of turnpike roads. There are three thousand legislators. There are two hundred printed volumes of Law Reports.

Useful Remarks .- I heard the hammer of a mechanic that owes me, at four o'clock this morning.—I'll trust him till April.

I saw another, yesterday afternoon, who has work on hand, lounging at the corner. I'll sue him next week.

[National Journal.

OBITUARY

Died at Douglas, Mass. Nov. 14th, 1823, Mr. CLARIBEA HOLMAN; wife of Rev. DANIEL Holman, aged 39 years. Descended from pious perents, she was early dedicated to God in the hay ordinance of Christian baptism, and favored win religious instruction. From a child she manifested a peculiarly tender and affectionate disposition, and was uncommonly attentive to the advice and coursel of her parents and Christian friends. And through the abundant mercy of God, she was led to remember her Creator in the days of her yorth. Having a deep sense of sin and of the deceituhese of the human heart, she was, for a season, in a For the Boston Recorder of the human heart, she was, for a season, in a of the human heart, she was, for a season, in a state of suspense relative to her own moral state, and, therefore, heaitated about publicly professionand, therefore, heaitated about publicly professionand her hope confirmed. She united with the church of God and continued to adorn her publication to the day of her death. As her constitution was naturally very delicate, she was subject to severe nervous affections, and enjoyed but a reverse pervous affections, and enjoyed but a reverse the state of the severe nervous affections, and enjoyed but a reverse nervous affections. severe nervous affections, and enjoyed but a very imperfect state of health for a number of the last imperfect state of health for a number of the last years of her life. But humble hope in the mercy of God, through Jesus Christ, produced that respond to the will of God and that calmness and serenity of mind, which greatly alleviated her sort rows and solaced her heart. For several months before her death, she had an impression on her mind that the time of her departure drew night With calmness and composure she set ber house in order and made preparation to remove to a house not made with hands, eternal in the heavens.

During her last sickness, which continued about six weeks, she endured extreme pain and distress. But God was pleased to grant her great and spe-cial manifestations of his mercy and grace. She had such a view of the excellency and glory of God and of the blessedness of his kingdom, as rais-ed her, in measure, above distress of body and the fear of death. Though she was, at times, deprised of the use of her reason, yet even then her soul seemed to be elevated above this world and absorbed in contemplating the glories of Christ's kingdom. And in her rational and lucid moments, she expressed entire submission to the will of God and an earnest desire for the salvation of immor-

After imparting her dying counsel and advice to her beloved children and friends, and making many prayers for them and for the church of God, she quietly slept the sleep of death, and entered, we trust, into the joys of her Lord. Her fiesh resteth in hope, and her soul, too elevated and refined to dwell with mortals here below, has joined the society of kindred spirits in heaven, ever to sing the praises of redeeming love. Her religion was not of that cold and speculating kind which rests in mere words and forms, but flowed from a warm and affectionate heart and prompted to zeal and activity in the service of God. Hence she was led to form, in the place where she lived, and to promote as far as her feeble health would permit, a society of young children, to aid in the ed-ucation of heathen children—also a female pray-ing society—a cent society and a reading society. And if but little has been accomplished by these societies, it is not owing to the want of zeal and activity in their founder, but to the want of kindred spirits, actuated by the like zeal to promote the glory of God and the salvation of immortal souls. As a companion, Mrs. Holman was peculiarly

kind and affectionate-and as a mother, she daily manifested the most tender sensibilities of soul, to promote the present and future happiness of het beloved offspring. To her friends she was strongthem in prosperity and sympathize with them in adversity. For her enemies she felt compasses, had a wish to do them good and sought ther everlasting peace. By her death, her afflicted husband and bereaved children have sustained as irreparable loss-and the church of God is deprived of a worthy and active member. But they are consoled with the animating hope, that for her to die was great and unspeakable gain—that she is now admitted into the holy society of the bless ed in heaven, where peace and joy reign triumphantly and in perfection for ever and ever. "Write, blessed are the dead which die in the Lord."

Phebe, Wife of Mr. Isaac Thompson, aged 45 years. By her death, the Church have sustained the loss of a worthy member, her husband of pious and an affectionate wife, her children of a kind and faithful parent. She was an uniform, humble and sincere Christian; a firm behiever in the doctrines of Grace; and was manifestly person of prayer. She has evidently departed to be with Christ, which is far better.

In Hopkinton, Mass. the 26th Dec. last, Mr. Willard Daniels, aged 24, the only son of Capt.
Perry Daniels. He was a young gentlemand
much usefulness, of an amiable disposition, and much endeared to the society where he lived. At Douglas, Mass. Dec. 29, 1823, after a sho

but very distressing sickness, Capt. Thomas P. Gondon, in the 36th year of his age—a worthy and respectable citizen, universally beloved and esteemed in life, and lamented in death.

At Abington, Dec. 13, 1828, Mr. John Porter, aged 84 years.

In Eastport, Capt. Elias Bates, aged 52. B his will he directed that his body should be es closed in lead, bound with hoops of the same, and instead of being committed to the earth, to be taken to sea, three miles S. S. W. from Sail Rock (West Quoddy Head) and there at suprise, committed to the deep, with his face towards the Son, "in reverence to that second God of Natura whom he worshipped," and to ensure compliant with these directions, he gave very consideration legacies to two persons, on condition that they carried them into full effect—and they were conplied with. He also directed that the mounis dress should be dove silk, with the sun painted of the left arm, and the plate on his coffin to best also the emblem of the Sun, which directions have been followed.

In Prison at Whitesborough, Mr. James Dodd. He had been committed to jail for a small debt. and his configuration to jail for a small debt. and his confinement preyed so heavily on him, a to induce him to commit suicide, leaving a will and one child.

[The following paragraph should have been in verted last week, but was accidentally omitted.

Correction .- The remarks contained in the Recorder of Dec. 20, page 204, as from the conclusion of a Sermon, occasioned by the death of PAR-MER CARLTON, being taken from a broken sketch of the thoughts delivered, were a correct representation of the sentiments uttered by the preacher, but in several respects inaccurate in language. language.

IMPROVED EDITION OF ANTHEMS,

IMPROVED EDITION OF ANY EDITED BY THE BOSTON HANDEL AND HAYDN SOCIETING. HAS FOR SALE, at his Must be sold to be sold to

Handel and Haydn Society—third edition, improved. The most popular Anthems in the former dition are retained in this improved edition.

Extract from the Euterpeiad, a Musical Work, published in Boston.

The rapid sale of the two former editions the Old Colony Collection, has induced the present volume prietors to issue a third. The present volume much improved in every point, and we unhesite much improved in every point, and we unhesite tingly recommend it as being replete with some classical precess of easy and familiar construction and peculiarly adapted to the use of country choices."